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ON

PREACHING,

AND

THE SEVERAL BRANCHES

OF THE

MINISTERIAL OFFICE:

INCLUDING

THE CHARACTERS OF THE MOST CELEBRATED MINISTERS AMONG DISSENTERS,

AND

IN THE ESTABLISHMENT.

By the Rev. P. DODDRIDGE, D. D.

LONDON:

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1804.

831
Doddridge

ADVERTISEMENT.

THE following Lectures on Preaching, and the several branches of the Ministerial office, are the substance of those delivered by Dr. *Doddridge* to his theological students; and have been greatly admired for the variety of useful observations and excellent rules which they contain; and also for the very striking characters therein delineated of the most eminent Divines, both in the Establishment and among Dissenters.

It is rather surprising, that these Lectures, so valuable in themselves, and useful to Ministers of every denomination, should not, till lately, have been made public; more especially as the number of manuscript copies in the hands of individuals is very considerable. The difference existing in the different copies, however, may be considered as a principal reason for their not ap-

pearing before in print. The generality of persons possessing copies, having only transcribed what to them appeared most striking, very few, if any of such copies could be considered in themselves complete or fit for publication.

The respectable Editors of a complete edition of the Author's works, now publishing, (to whom we are indebted for the first appearance of these Lectures,) inform us, "that for the purpose of collation, they procured *four* copies; one transcribed (bearing date 1739) by a learned pupil of the Author,—another revised and corrected from a copy declared to be the most accurate extant,—a third beautifully and accurately written, and the fourth, a transcript, which differs considerably from each of the others. The Editors are of opinion, however, that could they have procured ten times the number of copies, and those of the first character, it would be unsafe to trust any one of them as unexceptionable; for it does not appear that the Author gave the finishing hand to his own copy as fit for the public eye. The reader, therefore, is requested to observe, that what is here printed, professes to be only a pretty full *syllabus* of what the Author more or less enlarged upon. The Lectures are so printed also, as to convey by means of a *dash*, some idea of the place and nature of the supplementary

enlargements which might be made. This dash may serve as a proper pause for the reader's profitable reflection. Since different copies have different *signs* of method, it is presumed that the plan here adopted is as perspicuous and usful as any."

"We view them as possessing very considerable excellence; an excellence not inferior to any thing the Doctor ever penned, if estimated according to their tendency to do real service both to ministers, and, through them, to succeeding generations. Here we have a collection of rules, maxims, and cautions relative to preaching and the pastoral care, as ample and well chosen as any that are to be found; delivered with the greatest perspicuity, and minutely detailed according to varied circumstances. In them we discover a great insight into human nature, an uniform regard to religious, moral and civil propriety of conduct, ardent wishes to benefit mankind by promoting vital and practical religion; with marks of uncommon diligence in the Author himself, which may operate as a powerful stimulus on the reader's mind to imitate so fair an example."

From a report of their general worth many have wished, but in vain, to procure a copy; to gratify the desire of those who are not in

possession of the edition of the Doctor's invaluable works mentioned above, these Lectures are now printed separately; and it is hoped they will be found particularly useful to the young student in divinity, and may, perhaps, be perused with some advantage by those who are more advanced in the important work of the ministry.

LONDON,
July 24, 1804.

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LECTURES

ON

Preaching, and the Ministerial Office.

LECTURE I.

Introduction—General Remarks and Directions relative to the Christian Ministry.

§ 1. GENTLEMEN, you have devoted yourselves to the work of the MINISTRY, and it is the main thing you have in view in the course of your present studies; other things are taken in only as subservient to this.—You well know it consists of several branches.—The first on which you enter is PREACHING, which, though not the only, is one of the most important parts of a minister's duty.—Preaching requires genius, application and the divine blessing.—Of the former few who are capable of academical studies are *entirely* destitute.—Nor is any great *height* of genius necessary.—The latter with a good intention and pious conduct may be expected.—Diligence, therefore, is generally the main thing wanting; yet this under a wrong conduct may turn to little account.—To prevent which the following advices are designed, recommending the success to the Spirit of God.

§ 2. In these lectures I shall give some general directions as to the method to be used in order to furnish yourselves for, and make you ready in the work, (*Lect.* 1.) Consider the character of the best practical writers in our language, (*Lect.* 2—4.) Give some advice as to the composition of sermons, (*Lect.* 5—10.) Offer some thoughts on the most proper method of delivery, (*Lect.* 11.) Add several miscellaneous remarks which will not properly fall under any of these heads, (*Lect.* 12.) Propose a few general directions for prayer, (*Lect.* 13.) Call your attention to the important duty of public exposition, (*Lect.* 14—16.) Then offer some directions on catechising, (*Lect.* 17, 18.) On administering the ordinance of baptism, (*Lect.* 19,) and the Lord's Supper, (*Lect.* 20.) On visiting in general, and the sick in particular, (*Lect.* 21, 22.) I shall then give you some general maxims for conversation, (*Lect.* 23.) Rules for conduct towards particular persons, (*Lect.* 24.) And on behaviour to other ministers, with a few miscellaneous concluding remarks, (*Lect.* 25.)

§ 3. I shall begin with some *general directions* to furnish you for the work of the ministry, and prepare you for the exercise of its functions.

§ 4. 1. See to it that there be a foundation of sincere piety laid in yourselves, or else there is but little prospect of your being useful or acceptable to others.—Be therefore firmly resolved to devote yourselves to God, and do it solemnly.

§ 5. 2. Keep up a strict course of walking with God. Be constant, diligent, and lively in secret

prayer.—Maintain an habitual sense of the divine presence.—Be much in the exercise of ejaculatory devotion.—So you will learn to speak out of the fulness of the heart.—Seize every opportunity of increasing in piety.

§ 6. 3. Cultivate a tender love to souls. This will make you eloquent.—Therefore guard against every thing that tends to alienate your affections.—By pride cometh contention; therefore practise a yielding, submissive and obliging temper. An unreasonable stiffness in little matters will do unspeakable mischief.—I almost tremble to see it in any designed for the ministry.—I foresee in it the confusion of congregations, and the ruin of your own character and usefulness.

§ 7. 4. Cultivate an extensive and candid acquaintance with the world. Things are much as we make them.—In almost all imaginable circumstances some things may be found to be despised; some things to be admired, and delighted in.—Take heed of immuring yourselves too much in your studies.—Think not the time lost which is spent out of them.—Despise not common christians—free converse with them may be attended with many good consequences; more particularly,

§ 8. (1.) It will increase your stock of knowledge. Acquaintance with the hearts of men is very desirable—and it will be better learnt by converse, as anatomy is better learnt by dissection than by books alone.—You will find many good thoughts started by them—they will be like rough diamonds, which, if well

polished, you may with advantage set in your sermons.

§ 9. (2.) It will awaken your own spirits. "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend." Experience often proves this.—Lord's-day evening's conversation is sometimes particularly sweet and refreshing.—We shall find that time thus spent will not be lost, but will abundantly repay itself.

§ 10. (3.) It will conciliate respect among them. An accessible temper is, in most cases, respected and loved—especially in persons of high reputation and great employ.

§ 11. (4.) It will form you to an experimental strain of preaching, which will be very suitable to spiritual persons;—and will give an air of wisdom natural and unaffected.—"A wise man," says CONFUCIUS, "must learn to know the hearts of men; that taking every man according to his own inclination, he may not labour in vain when he shall discourse to him of virtue."*

§ 12. (5.) Form an acquaintance with the best authors, but especially the scriptures; they are the grand magazine.—Study them continually.—Get an interleaved Greek Testament, if possible WETSTEIN'S.—Read other books also with care.—Collect some of the most valuable;—for instance, EVANS's Christian Temper, Berry-street Lectures, &c. &c.

§ 13. (6.) Take brief notes of the sermons you hear.

* *Confucius's* Morals, p. 129.

—Review them in your retirement. Transcribe them, and add memorandums of your own thoughts and reflections upon them as you go along.—Painting and carving are learnt by imitation, and by observing the defects as well as the beauties of great masters.

§ 14. (7.) Keep, and endeavour daily to improve your common-place book.—Have note-books added to it.—Write schemes of sermons in different degrees of perfection.—Keep a little book for hints on various subjects as they come into your mind. Keep another book for schemes that are perfect, and here insert scriptures under the proper heads in the order you intend to use them in composing.—And when you read a book, consider how far it may help you as to scriptures, sermons, common-place book, conversation, prayer, and the like.

§ 15. (8.) Be daily endeavouring to form a good style and address, which is done by insensible degrees.—Never think it too soon, or too late to attain it.—Use yourselves, therefore, to various kinds of composition; at first, review them with great diligence and exactness.—Submit them to the review of a friend. Look them over afterwards at some distance of time.—Often read aloud, but in as unaffected a manner as possible.—"Elegance in a sermon," says BOYLE, "is like a golden frame about a looking-glass; it would be foolish to set up the frame alone, or look only upon *that*; but yet it may serve to attract the eye, and prove the occasion of discovering some defect

which would have been otherwise observed." See his Meditations iii. 6.

§ 16. (9.) Look up daily to God, that he may give you more wisdom, and advance you in every necessary gift and grace; which he will do, if his glory be simply and sincerely intended in your work, and if you accustom yourselves to rise gradually more and more above the views of interest and human applause. Mankind are taken with little things.—Have a firm persuasion in your own minds of the importance of the work, and what depends on your right management of it. The honour of God, the glory of the gospel, and good of souls are no small trust.—Consider yourselves, then, charged with God's business, and you will have reason to believe God will be with you.

LECTURE II.

Of the Use and Character of Practical Writers.

§ 1. I SHALL first give you some general advices on the subject now before us.—And, first, let some practical writer be daily read.—Practical religion is important to ourselves; and a practical strain of preaching is important to our people.—We shall thus form ourselves to words and a proper way of expression.

§ 2. Read them at once with a view to your improvement as christians, and preachers.—Make observations on their matter and style.

§ 3. Mingle authors of various strains.—Otherwise you will learn a disagreeable imitation of one.—Seem not to have any writer in view in the manner of your compositions.—Water running through a bed of steel is apt to take a chalybeate taste and tincture.

§ 4. Make references to remarkable passages, that you may review them a second time.—Nor will it be amiss to mark them in the margin, if the book is your own.—Keep a catalogue of such things as you would read before you preach upon any subject.

§ 5. Having made these general remarks, I proceed to give you the characters of several practical writers of our own nation,—which may be divided into four classes; the puritans—the Nonconformist of the last age—those of the present—and the authors of the established church.

§ 6. I recommend to you, FIRST, to form some acquaintance with the PURITANS, though they are too often despised.—There was good sense and learning in those days, as well as ours.—Our grandmothers had real beauty, though the change of fashions has made their dress ridiculous to us.—I shall name but few:—

§ 7. BOLTON.—He had been a great and notorious sinner, and was reclaimed by great terrors.—He is therefore excellent both for conviction and consolation.—His style is rather inclined to bombast, yet there are many expressions truly great and magnificent.—The beauties of imagination are most visible in his four last things.—But his most useful treatises are Directions for comfortable walking with God—and for

comforting distressed Consciences.—There we see the traces of a soul most intimately acquainted with God.

§ 8. Bp. HALL.—The most elegant and polite writer of his age.—He abounds rather too much with antitheses and witty turns.—In some of his writings he seems to have imitated SENECA and AUSTIN.—His sermons are much the worse for a compliance with the taste of the age in which he lived.—His Contemplations are incomparably valuable for language, criticism, and devotion. Next to them his Meditations, his Letters, and Balm of Gilead are worthy of your attention.*

§ 9. REYNOLDS.—A most elaborate writer.—He has many surprising similes.—His style is remarkably laconic.—A world of things are gently touched upon, which shew his extensive acquaintance with human nature, as well as great labour.—His works contain a judicious collection of scripture, both in the text and margin.

§ 10. SIBBS.—His language is nervous and decent.—His dedications are very handsome.—His style pathetic and tender, especially so in his Bruised Reed, and Soul's Conflict.

§ 11. WARD.—Worthy to be read through.—His language is generally proper, elegant, and nervous.—His thoughts are well digested, and happily illustrated.—He has many remarkable veins of wit.—Many of the boldest figures of speech are to be found in him beyond

* The Rev. Mr. *Pratt* has just sent out proposals for publishing by subscription, the whole Works of Bishop *Hall*, in 10 vols. 8vo. price to subscribers 7*s.* 6*d.* each vol.

any English writer; especially Apostrophes, Prosopopæias, Dialogisms, and Allegories. There is indeed a mixture of fancy in his writings; but pardonable, considering his youth, and that many of his sermons were not prepared by himself for the press, but copied from his mouth while preaching.—He died before he was twenty-eight years old.—Had he lived, he would probably have been the phœnix of British preachers.

§ 12. HALES of Eton—generally called the ever memorable.—He is remarkably witty; has many very uncommon thoughts, and vast learning.—There are many curious passages in his works fit for a common-place book; but little judgment.—He has no good order and connection;—very little of a true unction appears in him;—the mere scholar also is too apparent. He writes like one that knows not much of human life;—with an affectation of driving things to the utmost, which, by overdoing, weakens the cause he designs to support.—His Golden Remains, and additional Tracts should be read.—None shew the man more than his Christian Omnipotence.*

* It is remarkable that our author does not insert among the puritanical practical writers *Perkins* and *Preston*, *Burroughs* and *Hildersham*. See a character of these writers, and some others of this class omitted by *Doddridge*, in the Christian Preacher, p. 452, &c.

Dr. *Thomas Jackson*, our author says, can hardly be called a *practical* writer, yet was so learned a divine, and had so many curious and peculiar sentiments, that he is not to be omitted in this collection.—His style is remarkably stiff and obscure,—but generally full of meaning.—It is scarce possible to open in any page where we shall not find something seldom, if at all, to be met with any where else.—He carried his notions of religion to a very great

§ 13. I now call your attention, in the SECOND place, to the NONCONFORMISTS of the LAST age; that is, those who wrote before 1700.

§ 14. OWEN and GOODWIN.—Both highly evangelical, but both very obscure, especially the latter.—OWEN's style resembles St. Paul's.—There is great zeal and much knowledge of human life discovered in all his works;—especially in his book on Apostacy.—Dr. Wright seems to have taken many things from hence in his "Deceitfulness of Sin."—That on the Hebrews is his great work.—The Means of understanding the Mind of God in the Scriptures, is one of his best.—Those on Communion with God, and on the Person of Christ, most celebrated.—His Exposition of the 130th Psalm is most excellent.—His discourses of Indwelling Sin, Spiritual Mindedness, and Mortification of Sin in Believers, shew great improvement in practical religion.—GOODWIN's pieces published in his lifetime are the most valuable.—In them there are many accurate, and valuable remarks on scripture.—His Child of Light walking in Darkness is very useful for afflicted consciences.—Many uncommon thoughts.

§ 15. BAXTER.—He is inaccurate, because he had no regular education, and always wrote in haste, as

height,—and shews such an acquaintance with human life as could not be expected from one so contemplative and recluse.—His book on the Authority of the Scripture, on the Attributes of God,—and on the Sufferings of Christ,—are especially worth diligent perusal;—a curious reader will find something remarkable and worthy of reading in the whole.

in the views of eternity; but generally judicious, nervous, spiritual and evangelical;—though often charged with the contrary.—He discovers a manly eloquence and the most evident proofs of an amazing genius;—with respect to which he may not improperly be called The English DEMOSTHENES.—His works are very proper for conviction.—See his Saint's Rest,—all his treatises on conversion, especially his Call to the Unconverted, Divine Life, Counsel to young Men.—Few were ever instrumental of awakening more souls.

§ 16. MANTON—plain, easy and unaffected.—His thoughts are generally well digested, but there is seldom any thing extraordinary.—He has many judicious remarks on scripture.—His chief work is on the 119th Psalm.—Many of his posthumous sermons are of little value.

§ 17. BATES—charming and elegant;—yet his style not formed.—His sentences are too short;—his words, however, are very polite;—admirable similes,—only too many of them;—proper to be quoted by those whose genius does not lead in this way.—Read his Harmony of the Divine Attributes, Spiritual Perfections, and Four Last Things.—He was well acquainted with poetry and the belles lettres;—an admirer as well as imitator of COWLEY.

§ 18. HOWE.—He seems to have understood the gospel as well as any uninspired writer;—and to have imbibed as much of its spirit.—The truest sublime is to be found in his writings;—and some of the strongest pathos;—yet he is often obscure, and generally

harsh.—He has unhappily imitated the worst part of BOYLE's style.—He has a vast variety of uncommon thoughts; and, on the whole, is one of the most valuable writers in our language, and I believe, in the world.—His best pieces are, The Blessedness of the Righteous, Enmity and Reconciliation, Redeemer's Tears, and The Redeemer's Dominion; with some Funeral Sermons.

§ 19. FLAVEL.—Not deep; nor remarkably judicious,—but plain, popular, tender.—Proper to address afflicted cases, and melt the soul into love.——His Token for Mourners is inimitable; his Fountain of Life very useful; and most of the subjects proper to be preached over on Sacrament-days. Allusions to Pagan stories both in him and BATES, are entertaining and useful.

§ 20. CHARNOCK.—Celebrated by some as a *polite* writer, but chiefly by those who are not true judges of politeness.—He has some fine words, but no cadence; which is also the fault of BATES.—His divisions are too numerous; his thoughts are often obscure and in disorder; no clear and distinct ideas in many of the differences he makes. Yet he has some very valuable things. On the Attributes he is deep and sublime. His book on Regeneration is much applauded, though much inferior to BAXTER, ALLEINE, and WRIGHT.

§ 21. TAYLOR (NATHANIEL).—The Dissenting SOUTH.—There is vast wit, and great strength of expression in all he wrote; yet apt to aggravate matters a little too much. His language is remarkably proper

and beautiful. His best pieces are his discourses on Faith, Deism, and the Covenant. He wrote but little more than these. All deserve reading.

LECTURE III.

The Character of DISSENTING *Writers of the* PRESENT *Age, or those who have written since* 1700.

§ 1. EVANS.—His style is grave, plain, manly, nervous. His heads are always distinct and well arranged.—The scriptures he quotes are very properly chosen. His thoughts, especially in the application, are thrown close together. His sermons to young people are scarce, and valuable. His Christian Temper is one of the best practical pieces in our language.

§ 2. WRIGHT—has great simplicity and awful solemnity. His writings compose the thoughts, and gradually elevate them.—The heads are distinct,—and sentences very comprehensive.—He discovers a deep sense of God, and a good acquaintance with the world. His words are elegant and well chosen;—cadence however is but little regarded.—He always appears master of himself.—There are often plain intimations of many thoughts being suppressed.—His sentiments are candid and rational.—His book on Regeneration has been remarkably acceptable,—and is one of the most useful pieces published in this age.—His work on the Deceitfulness of Sin is written with great

knowledge of mankind;—with the ruin of many young people before his eyes,—and it is admirably adapted to prevent it.—His Great Concern is very comprehensive,—and even in that respect much preferable to the Whole Duty of Man.—His subsequent treatises are not equally valuable, nor is the collection of scriptures so judicious as was expected.

§ 3. WATTS.—Very different from WRIGHT.—His style is harmonious, florid, poetical and pathetic;—but too diffuse, too many words,—especially in his later works,—and his former are too much loaded with epithets.—Yet on the whole he is an excellent writer.—All that he has written is well worth reading.—I most admire the first volume of his Sermons,—Death and Heaven, the Love of God, and Humble Attempt.—Not to mention his incomparable Lyric Poems,—Psalms and Hymns.

§ 4. GROVE.—He resembles WATTS, but is not equally poetical,—yet rather more nervous.—He has many judicious and new thoughts,—which are disposed in a method quite peculiar, and expressed with force and elegance,—and in his former pieces there is a remarkable sweetness. He discovers great seriousness,—but his great aversion to Calvinism, and the ill usage he had met with from bigots, have soured him of late.—The Friendly Monitor,—his book on Secret Prayer,—and some Funeral Sermons, published in his lifetime, are very valuable.—His book on the Sacrament is exceeding proper for scholars, though much exceeded by HENRY and EARLE, for common use.—

Some of his meditations at the end of his Treatise on Faith are excellent.*

§ 5. HENRY.—Very popular; his style is short and pointed;—has many antitheses, and is too often a little fanciful;—elegant imagination; some peculiarities,—such as making his heads begin with the same letter, or some chiming word; yet this is generally natural.—Great seriousness, sprightly thoughts, digested in very good order.—His Commentary excellent, though rather too large, and too full of typical and allegorical interpretations; yet there are some judicious notes both critical and historical.—Many of his notes on the historical parts, on the import of some original words, and some of the most entertaining things, are taken from GROTIUS, PATRICK, POOLE, JOSEPHUS, CALVIN, and many others.—However, the work is despised only by those who do not know it.—His discourses on meekness, the sacrament, and early piety, are all very good.—His style is formed on scripture, to which he has numberless allusions.

§ 6. EARLE.—Judicious, pathetic, and very laconic.—He has written but little besides his Treatise on the Sacrament, which is excellent.—In his other pieces there are several pretty classical quotations in the margin.

* The six volumes of his Posthumous Works contain a collection of excellent discourses on a variety of the most interesting and useful subjects; which, considered as posthumous, are remarkably finished and correct.

§ 7. BRADBURY.—His method is by no means accurate.—Many weak arguments,—but enlivened by sprightly turns of wit, and numberless allusions to scripture.—Christ's joy on finishing his course; and his Sermons on the fifth of November, are his best.

§ 8. BOYSE.—He has been called the dissenting SCOTT,—but much more polite.—His language is plain, animated, and nervous;—pretty much resembling EVANS. His matter is excellently digested.—He abounds with ideas;—each sermon appears to be a contraction of some judicious treatise,—and often is so.——The two volumes of his sermons, and his discourses on the Four last Things, are his principal practical works, and deserve attentive, repeated reading.

§ 9. BENNETT.—Plain, serious and spiritual;—but flat.—Has many good quotations from modern authors.—His Christian Oratory is his best and almost only practical piece;—which had been better, had it been less.

§ 10. HARRIS.—He was reckoned the greatest master of the English tongue among the Dissenters.—His style plain and easy; his thoughts substantial,—but seldom striking or uncommon. Nothing to blame, nor very much to admire.—See his discourses on the Messiah, and Funeral Sermons.

§ 11. JENNINGS.—Methodical, plain, and serious.—Some pretty turns of thought. His strain very evangelical.—He is, upon the whole, the FLAVEL of the present age, only much more polite, and free

from FLAVEL's faults.—All he has published should be carefully read,—especially his Sermons to Young People, and those in the Berry-Street Lectures,—which are the glory of the book, and very much to the honour of the author.

§ 12. GROSVENOR.—A most popular preacher while his voice continued good.—In his compositions there is a strange mixture of the familiar and pathetic, —Many strong figures of speech,—especially prosopopœias and dialogisms,—beyond any writer of the age.——See particularly his Sermons on the Name and Temper of Jesus,—his Mourner,—and his Essay on Health.

LECTURE IV.

The Character of the Writers of the ESTABLISHED CHURCH.

§ 1. TILLOTSON.—There is such an easiness in his style, and beautiful simplicity of expression, as seems easy to be imitated, yet nothing more difficult. He had some puritanical expressions. Sometimes pathetic.—His method admirably clear,—beyond almost any other man.—Many of his sermons contain nothing remarkable; especially his posthumous ones;—yet there are some of them equal to any he published in his lifetime.—His best pieces are at the beginning of his first and second volumes folio.—His discourse

on evil speaking is excellent.—He made great use of BARROW and WILKINS;—with whom compare some of his sermons.—There is sometimes great tautology;—but in controversy no man found such lucky arguments, nor represented the sentiments of his adversaries fully, artfully, and advantageously for confutation.

§ 2. BARROW.—The most laconic writer among our divines.—He has an amazing number of thoughts, though not always well digested or plainly expressed; he is sometimes excellent in these respects.—He attempted to introduce some new words, but without success.—Many useful scriptures, and fine quotations from the Classics, and the Fathers, in the margin. Nothing is more elaborate than his discourses; most of them having been transcribed three times over, and some of them oftener.—Many of TILLOTSON'S finest sermons were a kind of translation from him;—particularly that on evil speaking.—The first volume of his sermons is the best, but they all deserve reading.

§ 3. WILKINS.—His method is very exact, but too scholastic.—His style is almost as easy and pure as TILLOTSON'S.—Many excellent thoughts are thrown together in a very intelligible manner.—His Sermons, Natural Religion, the Beauty of Providence, on Prayer, and on Preaching, are his only practical works, and well deserve a reading.—TILLOTSON'S Wisdom of being religious is taken in a great measure from him.

§ 4. BEVERIDGE.—Much like HENRY, but not

his equal.—He discovers great devotion,—has many high flights,—but is sometimes weak.—His Private Thoughts the most valuable of his works;—many of his sermons are very low.

§ 5. SCOTT.—His style is long and verbose;—many inelegant words, and some phrases shocking;—yet, on the whole, he is excellent.—His reasoning is strong and conclusive, though drawn out to an excessive length. He drives on with great warmth and pathos,—yet almost all appears too much forced.—His Christian Life is the best of his works, especially the first part.—The prayers at the end are absolutely the best I have ever read.—Many of his sermons are valuable, especially those in the first volume; the subjects being good, pretty full, and methodically handled.

§ 6. SOUTH.—Smart wit, keen satire, sometimes fine language;—but his arguments are often weak.—All his works have the appearance of an ill spirit in controversy.—He has many levities entirely unbecoming the pulpit;—and when most practical seems to write with spleen, and to aim very little at usefulness.—The best sermons are in his first volume; though even in them, there is too great an affectation of wit;—and but little appearance of being in earnest for God amidst all his zeal against Heretics and Schismatics.

§ 7. NORRIS.—Excessively affected, pert and verbose, yet some good thoughts. His Sermons on the Beatitudes are most celebrated.—He carries mat-

ters in general too high.—His discourses on the love of God are in the mystic strain.—His Sermon on Religious Discourse deserves to be read.—He is in general too abstruse and metaphysical.

§ 8. LUCAS.—His style is very peculiar, sometimes exceeding free, approaching to conversation; sometimes grand and solemn;—and generally very expressive.—His method is not clear; but his thoughts are excellent.—Many of them are taken from an attentive observation of human life.—He wrote as being entirely devoted to God, and superior to the world.—His most valuable works are his Practical Christianity, and his Inquiry after Happiness, especially the second volume.

§ 9. SHERLOCK.—Strong arguments, and awful representations: exceeding proper for conviction.—His style is plain and manly.—His best works are those on Death and Judgment.

§ 10. SPRATT.—He is the least considerable as a practical writer.—His language is always beautiful, but many of his sentiments are very weak.——The *Ciceronian* style is too much laboured.—TULLY is translated for many sentences together in some of his Sermons, though not mentioned.——All his Sermons are in one octavo volume, and deserve a reading.

§ 11. CLARKE.—He slipped into very high reputation, chiefly by his peculiarities. His style is quite plain and void of pathos.—His thoughts are well ranged, but many of them very obvious and frequently

repeated.—Scriptures often well explained, though sometimes he takes more pains to collect parallel scriptures than is necessary;—and with solemn parade explains others that have no difficulty.—He takes more notice of grace and the atonement than most of his followers and admirers.——Several of his Sermons are on subjects too near akin. He and TILLOTSON have made great use of the *Fratres Poloni*, though they do not make any mention of them.

§ 12. HORNECK.—Exceeding pathetic, but not elegant.—He is chiefly fit for devotional subjects;—but his words are too often greater than his thoughts.—His best pieces are those on Consideration, and The Crucified Jesus. See his pieces also on the Commandments, on Prayer, Presumptuous Sins, and several Sermons.

§ 13. HOPKINS.—His motto, *Aut suavitate aut vi*, well answers to his works;—yet he trusts most to the latter.—He awakens awfully; sometimes there is a little of the bombast; he bends the bow till it breaks; an error carefully to be guarded against.

§ 14. BOYLE.—His style is very rough and obscure. Yet some words are highly illustrative by antitheses, he being very careful in the choice of them. He has many lively similes very proper to be quoted, especially in his Seraphic Love, and Theodora and Dydimus,—sentences unreasonably long, abounding with parentheses and hard words of his own coining.—He has, in short, many faults in his style, but some inimitable beauties.

§ 15. SCOUGAL.—One of the first rank, though he wrote but little.—Every page abounds with noble and proper thoughts; clothed with a decent eloquence, suited to the subject. He appears to be the best model of all his class.—His Life of God in the Soul of Man, and Sermons, should be often read.——His early death, at the age of twenty-eight, was an unspeakable loss to the world.

§ 16. LAW.—Very recluse.—His productions have a severity seldom to be found in this age.—His language is generally just and beautiful; very nervous, but sometimes unnatural. He is ready to affect points of wit, and strokes of satire;—in which however he does not equal SOUTH.—Many characters are admirably drawn.—In this he comes nearer the Jesuits than any English writer.——His Treatise on Christian Perfection is very famous. His Serious Call still better.

§ 17. FLEETWOOD.—Surnamed Silver-tongued;—remarkable for easy and proper expressions.—He considers several cases, which, though often occurring in human life, are seldom taken notice of in Sermons.—On this account he may be consulted with advantage.—In respect of true politeness he has been equalled by few.—His Sermons on Relative Duties are good; but his Four Funeral Sermons shew the *orator* much more.

§ 18. ATTERBURY.—The glory of our English orators.—In his writings we see language in its strictest purity and beauty.—There is nothing dark, no-

thing redundant, nothing deficient, nothing misplaced.---Trivial thoughts are avoided, uncommon ones introduced and set in a clear, strong light, and in a few words;---some admirable similes, and more graceful allusions to scriptures than any of this class. On the whole, he is a model for *courtly* preachers. His Four Volumes should be carefully read.---His two last are the best.---The chief Sermons are Acquaintance with God, Religious Retirement, Lady COTES's Character, Propagation of the Gospel, Sufficiency of Revelation, Terrors of Conscience, Curse on the Jews, and Felix Trembling.

§ 19. BLAIR.—A man of plain good sense.---A beautiful simplicity and great seriousness run through all his writings.---A desire to spare all unecessary words is very apparent.---His Commentary on *Matt.* v---viii. is the best extant.---He has some excellent and striking similes, which are chiefly taken from the affairs of slaves, planters, or foreign colonies. He lived in *Jamaica.*---He suggests a multitude of excellent things which he does not prosecute at large.---He appears to have been a person of the utmost candour, and has solicitously avoided all unkind and contemptuous reflections on his brethren.---He guards his hearers against all undue confidence in their immediate relation to, and strict attendance on the established worship, beyond almost any other divine in the Church of England.---He has an excellent way of bringing down criticisms to common capacities;---and has dis-

covered a vast knowledge of scripture in the suitable application of them.

§ 20. SECKER---is so remarkable an instance of the laconic style, that the few Sermons he has published deserve an attentive reading;---especially that on the Oxford act, which is the wisest I ever read, considered in the view of a Philosophical Essay.

§ 21. A. Bp. LEIGHTON.—One of the most eminently devout and pious writers his age has produced.--His Sermons indeed are not accurately digested, and sometimes contain only hints not fully opened;---which is the more excusable, as none of them were intended for the press by the author.---His works ought to be reckoned among the greatest treasures of the English tongue.---They continually overflow with love to God, and breathe a heart entirely transformed by the gospel, above the views of every thing but pleasing God.---There is a vast deal of spirit, and charming imagination; multitudes of the most beautiful figures; and scriptures applied with happiest allusions.---Metaphors, especially those in the text, are sometimes pursued into allegory; yet very natural.---Upon the whole, they are such as none but a very ingenious, learned, religious man could write;---and yet, even by such an one, must have been written with great care;---not the effect of any laborious efforts for particular discourses, through a habit of speaking and writing; but the guarded overflowings of a copious fountain.---This attainment, however, must have been the consequence of a most resolute

application both of the head and heart.---Few uninspired writers have a greater tendency to mend the world.---The disappointment which the learned and polite complained of, when these posthumous works were published, is chiefly to be charged upon their ignorance of the true beauties and use of Theological Writings.*

LECTURE V.

Rules for composing Sermons.

§ 1. WHEN we are about composing a Sermon, we are to consider, 1st. What *subject* is to be chosen, 2d. In what *strain* it is to be handled, 3d. The *style* of the composition, 4th. What *thoughts* we are to introduce, 5th. In what *order* we are to throw them. I shall therefore, give rules for each of these, and then 6th. Add some further rules not comprehended under either of these heads:

§ 2. I shall offer some remarks, First, on the

* We are happy to inform the public, that proposals are just issued for a new edition of the Works of this excellent Divine, and we learn that the publisher, Mr. *Ogle*, of Great Turnstile, Holborn, is in possession of some valuable Manuscripts, which together with his Life from authentic materials, unknown to his former Biographers, will appear in this enlarged edition.---The writings of *Leighton* being calculated for christians of the most refined taste, as well as those of the meanest capacity, there can be no doubt of success in the undertaking.

choice of subjects.—But before I point out what subjects are to be *preferred*, I shall shew you what you are to *decline*.* Among these are,

1. The doctrines of natural religion, such as the Being and Providence of God,—the state of future rewards and punishments,—liberty of choice;—the distinction between moral good and evil.—These subjects are less necessary, because they are generally believed, and have been so fondly and repeatedly insisted upon by those who had but little relish for the doctrines of the gospel, that enlarging upon them would bring a man's reputation into question with many.—Besides, the nicety of the arguments cannot be understood by vulgar auditors, nor is it possible their pious affections should be much impressed by them;---yet, as they are fundamentals, they ought not to be entirely omitted. Let them, therefore, be touched upon in *parts* of Sermons, tending to some evangelical purpose.---This may be done from, "This is life eternal, to know thee, &c." "He hath abolished death, and brought light and immortality to light, &c." Of this method of treating these subjects, the Berry-Street Lectures are excellent examples.

§ 3. 2. The evidences of christianity.---These are too large to be conveniently brought into a single, or even a double Sermon; besides, it is seldom an acceptable subject to the generality of hearers.---Yet

* Most of these rules refer to the young preacher at first setting out; though they are all in some degree applicable to a settled minister. The former they teach what he should *only*, and the latter what he should *chiefly* make choice of.

exceptions must be allowed for some places where deism prevails.---Let a settled minister, in two or three elaborate Sermons, give a general view of the arguments;---and refer to plain treatises on the subject.---It is highly proper by catechising to inform the judgments of the rising generation;---as they are in the greatest danger of being seduced.---When preaching on subjects that admit it, take an opportunity to make a few striking observations in confirmation of christianity;---especially be careful to display its excellency above natural religion;---this will generally be sufficient.---For when our people are brought to experience the power of the gospel, they will never forsake it.---It is hard for a young preacher to support his reputation by such a topic; and if he has any thing to say that is extraordinary, it will be better to say it from the press than from the pulpit.

§ 4. 3. The inexplicable mysteries of the gospel; such as the doctrine of the Trinity, the union of the divine and human natures in Christ, the manner of the Spirit's operation, &c. for they cannot be made plain.--Besides, there is danger of puzzling, or inflaming our hearers;---the wiser part will be offended to see you so forward and bold;---and the hungry soul will go away from these as from the preceding subjects but little refreshed.---It is feeding the people with roots instead of fruits.

§ 5. 4. The highest points of Calvinism, supposing them to be believed.---Such as the imputation of Adams's sin,---Reprobation,---Irresistible Grace,----

and others of the same cast.---These doctrines may be abused, and prejudice some against the more necessary doctrines of Calvinism;---as those of the mediation and atonement of Christ;---the aids and influences of the Spirit, &c.---Hints on high doctrines, except on particular occasions, are better, if they are believed, than whole discourses upon them.

§ 6. 5. Types.---In these there is so much room for fancy, that it is difficult to speak judiciously upon them;---and more difficult to please if they be not drawn to excess.---But for a pastor, especially on a sacrament-day, those that are allegorized in scripture may be very profitably enlarged upon,---provided the similitude and difference be shewn.

§ 7. 6. Particular sins and duties.---ATTERBURY, indeed, says, that "General discourses are, for the most part, like large prospects, where the eye is lost in the wide compass it takes, and sees so many things at once, that it sees nothing clearly."* To young preachers, however, they are not advisable.---They are, indeed, much preferable to any of the former, but if frequently enlarged upon, may procure you the character of a legal preacher;---and the same end may as well be answered another way, as I shall soon shew. Especially avoid preaching against a particular vice, as drunkenness, luxury, covetousness, pride, &c.---Rather recommend the contrary virtues of sobriety, mortification, liberality, humility;---and let these be urged chiefly by evangelical motives.---A set-

* *Atterb.* Serm. vol. i. p. 30.

tled minister may, however, sometimes insist on such subjects, and ought to do it;---particularly to caution youth,---and to deter them from keeping bad company,---and induce them to observe strictly the Sabbath-day.---Great care should be taken, however, not to draw such descriptions of ill characters as would give just occasion to suspect that you had particular characters in view.---It may be added, these subjects often lead into a chain of reasoning too close to be popular;----and people generally know right and wrong.

§ 8. 7. A continued series of discourses from the same verse, or even chapter, ought to be avoided by young preachers.---This method tends to weary an auditory.---Few chapters afford proper subjects in *every* verse.---The peculiar advantages of this method may be better answered by expounding.---The explication and improvement of a variety of subjects, connected in some way together, making a course of Sermons more entertaining.

§ 9. This hint is chiefly intended for a settled minister;—it will be wisdom in him to make a proper connexion between subjects,—and to have, with due allowance for other occasional discourses, a series which shall contain a system of practical divinity.

§ 10. 8. Not subjects of great terror;—as very strong representations of the wrath of God, or of the nature, degree and duration of the torments of hell.—To make these the subject of your Sermons will be likely to bring upon you the reputation of legalists, and

would perhaps rather amaze and confound the hearers for the present, than make lasting good impressions on their minds.—Warn faithfully, but let it be rather in particular parts of Sermons, than in distinct discourses.—Always take care to avoid representing God as a tyrant.

§ 11. Having shewn what subjects you ought generally to decline, I will now point out what subjects are to be *preferred,* and most frequently insisted on.*

§ 12. I. Those which relate immediately to Christ.—The glories of his person, and riches of his grace, *Psalm* xlv. 2. *Cant.* v. 16. *Isa.* ix. 6.—His incarnation, *John* i. 14.—His understanding, *Isa.* xlix. 5, 6. *John* xvii. 2.—His birth, *Luke* ii. 11.—His example, *Acts* x. 38. 1 *Peter* ii. 21.—His preaching, *John* vii. 46.—His ministerial conduct, *Heb.* iii. 1.—His passion, *Lam.* i. 13. *Isa.* liii. 12.—His death, resurrection, and ascension, *John* xix. 30. *Luke* xxiv. 41. *Acts* iii. 15. 19.—His intercession, *Heb.* vii. 25. *Rom.* viii. 34.—His relations, offices, and characters;—as Husband, Brother;—Prophet, Priest, King;—Physician, Shepherd, Captain, Strength, Head, Forerunner, Advocate, Friend, Saviour, Judge, &c.

§ 13. II. The constitution of the covenant of grace made with believers in Christ.—Here consider, and state the nature of justification by his righteousness,—

* Let the most useful and pertinent subjects be your most frequent choice. Those are the most useful that are the most edifying; and those most pertinent that are fitted to the capacities and necessities of the auditory; to both which you ought to have a special regard. *Barecroft's Ars enocionandi,* p. 92.

the nature of faith, and its place in the gospel scheme,—also the nature, necessity, reasonableness and effects of repentance,—the freedom of the grace of God, as it is manifested in the covenant.—The excellency of the gospel,—the superiority of the covenant of grace, compared with former covenants,—how ratified by the blood of Christ the Mediator,—the seals of the covenant,—the manner in which it is to be entered into, renewed and reflected upon, &c.

§ 14. III. The Spirit and his operations.—Represent our absolute need of him;—describe his work on the soul in conviction, conversion, and consolation;—illustrate the nature of his influences;—in the assistance he affords in prayer,—and the witness he bears to his own work on the heart.

§ 15. This is an exceedingly popular subject—and, what is of still higher importance, it is a useful and scriptural one.—When you enlarge upon it, however, it will be necessary to add cautions against grieving the Spirit,—and directions for walking in the Spirit,—and being filled with the Spirit.

§ 16. IV. The privileges of the children of God;—the pardon of sin,—the renovation of their nature,—adoption,—perseverance through divine grace,—God's providential care over them,—all things working together for their good,—access to God through Christ,—communion with him,—believing views of glory, &c.—These subjects will impress the hearts of sinners, (as a lancet concealed in a sponge,)—as well as raise the devout affections of true christians.

§ 17. V. General views of religion.—*Mic.* vi. 8. *Titus* ii. 11. *Matt.* xxii. 37.—Remind hearers of the various branches of duty in a transient manner.—Urge their obligations close to their consciences.—For people generally know what is right, but need to be persuaded to practise it.—But particular cases of conscience, that cannot be well stated in Sermons, encourage your people to bring to you in private.

§ 18. VI. The love of Christ and a devotional temper.—Here represent his attributes, and the genuine workings of a pious soul towards him.—Urge the keeping up a continual communion with him.—Describe the pleasing intercourse of a devout soul with him in various ordinances.—This will be particularly useful to yourselves and very comfortable to serious christians.

§ 19. VII. The evil of sin, and misery of sinners in consequence of it. Sound the alarm, but with mingled encouragement. Display the terrors of the law, but seldom let them be the subject of whole Sermons;—and generally lament over sinners, rather than menace and threaten them.

§ 20. VIII. The temptations and exercises of a pious soul.—These cases often occur among the people of God, and courses of Sermons must often be interrupted to enlarge upon them.—Shew whence discouragements arise;—describe the cause,—and lay down rules for judging of sincere grace,—that christians may be comforted, and hypocrites convicted.—Such Sermons are generally very profitable.—Fence them

with several scripture quotations, that they may not be thought enthusiastic.

§ 21. IX. Death, judgment, and eternity.—Funeral Sermons will often demand these.—Nothing tends more to quicken in the duties of life and preparation for death.—Here consider heaven, in various views;—conformity to God;—beholding the glory of Christ;—associating with saints and angels;—and the influence these prospects should have upon us.

§ 22. X. Examples of scripture characters, and pieces of sacred history.—These are very interesting and entertaining subjects, and will often afford you natural occasions of saying useful things in a very inoffensive way.—Sometimes a virtue is better represented by such an example, than by a topical discourse;—thus, submission to the will of God will be better illustrated by the example of Aaron, Eli, Job, Samuel, &c. than by general observations on the nature, advantages and reasonableness of such a temper.*

* As this part of the subject is of great moment, and the variations between the copies are greater here than, perhaps, in any other part of the lectures, the whole of that copy which differs most is given in this note; which may serve also as a *specimen* of the difference which may appear to exist between other copies. Such diversity has probably arisen from the different ways in which the lectures were dictated to successive classes of students, in different periods of time, even supposing the *syllabus* to be the same; but which would be still greater on supposition that the author made, as in all probability he would make, successive additions and alterations in the syllabus itself; and all this might produce a great diversity independent of another considerable source, viz. the comparative accuracy or inaccuracy of original writers and subsequent transcribers.

LECTURE VI.

On different Strains of Preaching.

§ 1. I SHALL not here describe all the various strains of preaching for which different men are re-

WHAT SUBJECTS OUGHT TO BE PREFERRED, AND MOST FREQUENTLY INSISTED UPON BY A YOUNG PREACHER.

1. Those that relate more immediately to Christ. The glories of his person; the riches of his grace; his incarnation and birth; his life, entering into the several particulars of his example; his preaching, considering both the important doctrines he taught, and the excellent manner in which he taught them. The sufferings and death to which he voluntarily submitted, and for what reasons; his resurrection from the dead; his ascension into heaven; his intercession on our behalf, and the high authority which is committed to him. The relations he stands in to his people, as their Prophet, Priest, King, Physician, Shepherd, Head, Forerunner, Captain, Advocate, Friend, Saviour, and Judge.

2. The constitution of the covenant of grace as established with believers in him. The blessings of pardon, grace, and glory, that are offered herein to all humble and believing penitents. The nature of faith; and its place in the scheme of our salvation. The nature, reasonableness, and necessity of repentance, with its genuine fruits. The freedom of God's grace manifested in this covenant; how ratified by the blood of Christ, the Mediator. The peculiar excellence of this covenant, shewed by comparing it with former covenants.

3. The influences and operations of God's Holy Spirit, and our need of them; their use and efficacy in enlightening the mind, convincing the judgment, renewing and sanctifying the soul; quickening to duty, fortifying against temptation, assisting in prayer, and comforting true christians, by witnessing to their adoption, &c. The necessity of seeking, cherishing and improving these gracious influences of heaven; and the great danger of so resisting them, as to grieve the Divine Spirit. These are exceeding popular, scriptural, and useful subjects.

4. The privileges of true christians, v. g. pardon of sin, renewing, strengthening and confirming grace; adoption, perseverance, through continued divine influences; God's providential care over them, ordering all things for their advantage; giving them access to his presence, believing views of glory, &c. It will impress the

markable; but only recommend some, which perfectly agrees with each other and should be found in every Sermon.

hearts of sinners, if proper addresses to them be intermingled; as the lancet in the sponge. And nothing will more powerfully quicken to duty, when backed with suitable examinations.

5. General views of religion, such as *Mic.* vi. 8. *Tit.* ii. 11, &c. Remind men of their various branches of their duty in a transient manner; and urge the obligation close home upon their consciences. For men generally know what is right, only they want to be persuaded to practise it; and particular cases of conscience cannot well be stated in a single Sermon, but may be more fully and advantageously considered in private.

6. The love of God, and a devotional, spiritual, heavenly temper. Here the divine perfections may be represented, and especially the relations God stands in to us, as our Creator, Preserver, Benefactor, Father, Friend, Guide, Sovereign, Judge; from whence the corresponding duties we owe to him will appear necessarily to arise; such as reverence, esteem, love, delight, gratitude, hope, and trust, together with an imitation of his moral excellencies, and an universal obedience and submission to his will. Here all the genuine workings of a pious soul towards him may be described; and the advantages of keeping up a holy communion with him by meditation and prayer, and other religious exercises, set forth. In like manner, such holy and divine principles, as those of attending to the care of the soul, rather than the body; living and walking by faith; minding spiritual things; seeking first the kingdom of heaven; setting our affections on things above; and having our conversation in heaven; are subjects that would be peculiarly useful to yourselves, and grateful to serious christians.

7. Lay open the evil of sin, and the misery of sinners in consequence of it. But still mingle encouragements with the alarm. Here display the terrors of the Lord; but let them be seldom the subjects of whole discourses, as above. And generally *lament* rather than *menace*. The surgeon's soft hand is to be imitated.

8. The temptations and exercises of the pious soul. These cases often occur in life, and should often be touched upon in the pulpit. Show whence discouragements arise in the way of duty; and by what a variety of means men are enticed or hurried into sin. Show the need and use of constant caution and watchfulness. Assist

§ 2. Let it be observed, that by "strain" I mean the general manner in which the whole discourse is composed. It differs much from style—this regards the structure of sentences in particular, but strain respects the aspect of the entire discourse.

§ 3. 1. Let the strain of your Sermons be *argumentative*.—Be often proving something, even when it is not the business of the whole discourse to demonstrate one proposition.—As for instance, prove the justness of your explication;—the truth of subordinate assertions;—the propriety of the directions you give;—and the necessity of your cautions.—And never expect that any of those things which you advance will by an intelligent auditory be received merely on your word.—Nevertheless, do not let your arguments be too numerous, abstracted, or disposed in too artificial an order.—Remember, the explication of your subject

those exercised with trials, or temptations, with proper advices; and lay down rules whereby to judge of sincerity, for the comfort of christians, and the detection of hypocrites. But fence them well with scripture quotations, that they may not be thought enthusiastic.

9. Death, judgment, and eternity. Funeral discourses will probably often demand these; if not, they should not be neglected. Nothing tends to quicken more to the duties of life, and a preparation for death.

10. The examples of good men, and passages of sacred history. These subjects are very entertaining; and will often give a natural occasion of saying very useful things in an inoffensive manner. Sometimes a virtue is better recommended by an example than a topical discourse; v. g. Submission to God's will in the instances of Aaron, Job, or David; so Enoch's walking with God; Abraham's faith; Moses's self denial; Joseph's chastity; and Daniel's piety.

must be as argumentative as almost any part of your Sermon.

§ 4. 2. *Pathetic.*—It is a wild scheme to pretend to root out the passions;—and a foolish thing to pretend to lay them asleep.—They are the sails of the soul.—The preacher must endeavour to fill them with a prosperous wind. Have some pathetic strokes even while explaining, as well as in your reflections or improvement;—or else your reasoning will not be attended to, nor of course understood;—and then, however strong in itself, it will prove of no avail,—and an address to the passions will appear as irrational as if no such reasoning had been formed. Therefore make your Sermons addresses to your hearers, rather than general essays or speculative harangues;—a very necessary way of preaching the gospel.—However, on this head be cautious;—do not attempt to raise the passions of the people to immoderate transports, nor suffer your own to master you;—lest to those who are not so much affected as yourselves you appear ridiculous.—In the greatest emotions "Ride in the whirlwind, and direct the storm."—Remember that different degrees of fire become different subjects, and different parts of the same subject.

§ 5. 3. *Insinuating.*—That the passions may be moved by soft touches, and sudden turns, lead them into their own hearts;—shew them the workings of their own minds and passions.—This cannot be effected, however, without deep reflection, and great self-acquaintance.—A variety of thoughts, suited to

this strain, may be found in different authors, almost on every subject.—This insinuating manner makes little noise, but does great execution.—This is the strain of our blessed Redeemer:—and sometimes of St. *Paul.*

§ 6. 4. *Evangelical.*—Choose such subjects as those mentioned above;—and, let your subject be whatever it may, always examine what peculiarities of the Gospel may be brought in;—and what christian experience.—Let it be a maxim with you, never to preach without introducing Christ, and the Holy Spirit.—Rather digress, as St. *Paul* does, than omit them.

§ 7. 5. *Spiritual* and *experimental.* Consider the various cases of souls, in respect to the great concern of religion;—how convictions are introduced;—how they work;—and by what means they may be best preserved, cherished and improved;—and in how many ways there is great danger, either of their gradually wearing off and leaving the heart less susceptive of them, or else of their degenerating into superstition or enthusiasm;—how Satan endeavours to stifle them.—Describe the temptations with which good men are exercised;—whether arising from the allurements of sense, the strength of predominant passions, the flatteries and frowns of the world, the influence of evil examples and bad customs, the terrors of persecution, loose and licentious principles;—describe the horrors under which they sometimes groan;—the regret they feel when communion with God is interrupted;—the believer's combat with indwelling sin;—

and with doubts relative to his future state.—Often touch on these things, when they are not the principal subject of your discourse. For these purposes study the Psalms.—Deal much in the description of christian tempers.—Cultivate it in your own souls.—Represent the christian speaking;—and speak what you find in your own heart;—what you have felt in some of your best seasons.

§ 8. 6. *Scriptural.*—Borrow scripture phrases, illustrations and proofs.—Deal in frequent allusions to scripture.—Study to open the *beauty and energy*, as well as the *chief design*, of the particular scripture which you choose as the ground of your discourses.—In your application, especially when you wish to bring home conviction to the hearts of sinners, endeavour to find one or two powerful scriptures, and shoot them home;—no arrow is more likely to pierce the heart. The principles of analogy will often make these addresses very rational;—and it is doing an honour to the Spirit of God, which if we conscientiously regard, he may probably honour us.—*Isaiah* and *Jeremiah*, and the other prophets, and St. *Paul*, will be of vast service for pathos;—and there is nothing that gives a style a more melodious and majestic cadence than scriptures properly interwoven with it.—Throw into these quotations a few explanatory words, with which a congregation will be delighted and edified.

LECTURE VII.

On the Style of Sermons.

§ 1. LET it be *pure*.—Avoid obsolete words and those composed of foreign languages, which BARROW and L'ESTRANGE made some unsuccessful efforts to introduce.—Avoid very hard words when easy ones are equally expressive of your meaning.

§ 2. *Intelligible* and *clear*.—Avoid the intricacy of which HOWE and BOYLE are such remarkable instances.—When a sentence grows too long, divide it.—Affect not to confound the distinction between different periods and paragraphs by the perpetual use of connecting particles.—Encumber not your discourse with the particles, "by how much, by so much, for as much as, furthermore, howbeit, &c."—Do not deal in parentheses, unless they are very short.—"An affected obscurity of style," says BAXTER, "makes a fool admire the preacher's learning, but it will make a wise man wonder either at his hypocrisy or folly."

§ 3. *Strong* and *nervous*.—Do not weaken it, as WATTS sometimes does, by too many epithets;—nor by synonymous terms, than which nothing deadens a style more.

§ 4. *Calm* and *composed*.—Do not suffer yourselves to be carried away in the passionate parts of your discourse into high swelling words of vanity;—and never imagine the true sublime consists in bombast expressions.

§ 5. *Orthodox*.—Avoid offensive phrases;—and use favourite ones, as far as you can fix a good meaning to

them;—declare a good sense to them, and endeavour to teach others that idea.

§ 6. *Grave* and *solemn.*—Avoid ludicrous expressions.—That rule of LUTHER's, "Qui *pueriliter*, populariter, *trivialiter*, et simpliciter docet, optimus ad vulgus est Concionator," will not hold good in the present age.—Learning is not now at so low an ebb. Keep up the majesty of the pulpit.—Do not affect those abbreviations which make a discourse too familiar.—Be particularly careful to preserve reverence when speaking of the Divine Being. SCOTT often offends heinously in this;—*v. g.* he speaks of "Hissing the almighty poet off the stage, and damning his works;—of tantalizing God with the golden fruits of repentance;—of disappointing his hopes, and of playing the aftergame of repentance, &c.—such expressions cannot be equalled, except by that luscious style which some high notioned writers have used or affected,—especially CRISP.

§ 7. Generally *plain* and always *unaffected.*—The boyish affectation of crowding every thing with ornaments, is despicable:—A discourse of this kind is "like a mean dress bespangled with jewels."—Take heed of poetical lines;—and if without design you have fallen upon them let them be altered in the review of your Sermon.—Avoid many points of wit;—when much of this appears it renders a man suspected whether he is in earnest for God.—There are too many instances of this in SPRATT, of whom it might be said, (as well as of his friend COWLEY) "He more had

pleas'd us, had he pleas'd us less."—These are "spiders' webs to catch flies."—"This is like Nero's lading his gallies from Egypt with sand for the wrestlers, when Rome was starving for want of corn," BATES, p. 772. "Or like offering a basket of flowers to a hungry man, RAPIN, vol. ii. p. 55.*

§ 8. Let not your discourses, however, be too bare, but prudently interspersed with *figures*.—When too many, they are like flowery weeds growing among corn,—which render the prospect more pleasing to the eye, but hinder the growth;—or like painted glass; yet moderately used, they exhilarate the mind, and fasten on the memory.—Therefore generally have some similes, and many allusions.—If you borrow them, quote the authors;—or it will be dressing yourselves with fine feathers which will probably soon be pulled off to your shame; by which you will be exposed to shame,—for there is nothing so quickly discovered as those passages which strike the memory so forcibly.—Remember, "Non quærit æger medicum eloquentem sed sanantem."

§ 9. Let your style be *free* and *easy* to yourselves.—Be careful not to labour it too much;—nor affect to imitate any one.—But form your own style and manner gradually, by conversing with the best authors.—When you have well digested your thoughts, write pretty fast, and afterwards review and correct;—this

* *Rapin's* expressions are: "Et c' est ainsi que l'on frustre la faim et la soif des fideles, par les fleurs d'une vaine Eloquence, dont on amuse leur curiosite." Reflex. Sur L'Eloquence de la chaire, § 3.

will have a peculiar effect, and give a popular grace, which stiff labour cannot attain.

§ 10. *Lively.*—This rule may take place when there is not much room or need for pathos.—Something of the laconic will conduce much to this.—Great verbocity enervates and makes a discourse flat.—Yet by all means avoid an affected smartness;—similar to that which runs through ECHARD and COLLIER.

§ 11. *Various.*—Your style must vary with the variety of your subjects, and sometimes according to the different parts of the same subject;—in some measure too according to your auditory, and the general manner of preaching in the place where you live;—which you ought to endeavour gradually to improve.—The same style running through all your discourses will insensibly grow disagreeable, be it ever so good; and that which is richest, in writing as in food, will nauseate the soonest.

§ 12. Let it be *harmonious.*—Remember that harmony is a real thing, not only in speaking but in writing.—It may seem but a little thing, and it is not indeed the greatest, yet it is worth attending to, and may be attained by proper care.—Without it people will be uneasy in hearing, when perhaps they know not why. In order to attain it, let the ear be tuned by reading aloud, especially such authors as are remarkable for this excellence. Try your own compositions this way, even while composing as well as afterwards. Remember that perspicuity is a great friend to harmony. Avoid open vowels and clashing

consonants, too many monosyllables, and too great a cluster of short syllables in succession. But take heed not to admit verses in your prose for the sake of being harmonious.*

* On reading over a discourse to ourselves we must observe what words sound harsh, and agree ill together; for there is music in speaking as well as in singing, which a man, though not otherwise critical in sounds, will soon discover. *Burnet*'s Past. Care, p. 230. See *Mason*'s Treatise on Prosaic Numbers, *passim*. And as an admirable specimen *Smith*'s Longinus.

Our author has manifested a decided partiality for Archbishop *Tillotson* as a writer of Sermons, and it is well known that he studied him, especially in his younger years, with great pleasure. It is not therefore improbable that the defects of this favourite writer, in point of energic harmony, had an unpleasant influence on some parts of our excellent author's writings; defects and an influence which have extended themselves even so far as to affect, in some degree, the national taste. It is presumed, therefore, that the following remarks on harmony of style in general, and the character of *Tillotson* in this respect more particularly, will form a very suitable appendix to this Lecture.

ON HARMONY OF STYLE.

"Among the principal defects of our English Orators, their general disregard of harmony has, I think, been the least observed. It would be injustice indeed to deny that we have some performances of this kind amongst us, tolerably musical: but it must be acknowledged at the same time, that it is more the effect of accident than design, and rather a proof of the power of our language than of the art of our orators.

Dr. *Tillotson*, who is frequently mentioned as having carried this species of eloquence to its highest perfection, seems to have had no sort of notion of rhetorical numbers: and I may venture, Orontes, to add, without hasarding the imputation of an affected singularity, that I think no man had ever less pretensions to genuine oratory, than this celebrated preacher! If any thing could raise a flame of eloquence in the breast of an orator, there is no occasion upon which, one should imagine, it would be more likely to break out, than in celebrating departed merit; yet the two Sermons which he preached upon the death of Mr. *Gouge* and Dr. *Whichcote*, are as

LECTURE VIII.

On the Choice of Thoughts.

§ 1. LET them be *solid*—such as will stand the test of a severe judgment;—for such they must ex-

cold and languid performances as were ever, perhaps, produced upon such an animating subject. One cannot indeed but regret, that he, who abounds with such noble and generous sentiments, should want the art of setting them off with all the advantage they deserve; that the sublime in morals should not be attended with a suitable elevation of language. The truth, however, is, his words are frequently ill chosen, and almost always ill placed; his periods are both tedious and unharmonious; as his metaphors are generally mean, and often ridiculous. It were easy to produce numberless instances in support of this assertion. Thus in his Sermon preached before Queen Anne, when she was Princess of Denmark, he talks of *squeezing* a parable, *thrusting* religion *by*, *driving* a strict *bargain* with God, *sharking shifts*, &c. and speaking of the day of judgment, he describes the world as *cracking about our ears*. I cannot however but acknowledge, in justice to the oratorical character of this most valuable prelate, that there is a noble simplicity in some few of his Sermons; as his excellent discourse on *sincerity* deserves to be mentioned with particular applause.

But to shew his deficiency in the article I am considering at present, the following stricture will be sufficient, among many others that might be cited to the same purpose. 'One might be apt,' says he, 'to think at first view, that this parable was *overdone*, and 'wanted something of a due decorum; it being hardly credible, 'that a man, after he had been so mercifully and generously dealt 'with*al*, as upon his humble request to have so *huge* a debt so 'freely forgiven, should, whilst the memory of so much mercy 'was fresh upon him, even in the very next moment, *handle* his 'fellow-servant, who had made the same humble request to him 'which he had *done* to his Lord, with so much roughness and 'cruelty, for so inconsiderable a sum.'

This whole period, (not to mention other objections which might justly be raised against it) is unmusical throughout, but the concluding members, which ought to have been particularly flowing, are most miserably loose and disjointed. If the delicacy of *Tully's* ear was so exquisitely refined, as not always to be satisfied even

pect;—and unless they will bear this, however you may adorn them, they will be despised,—like " a fair

when he read Demosthenes; how would it have been offended at the harshness and dissonance of so unharmonious a sentence.

Nothing, perhaps, throws our eloquence at a greater distance from that of the ancients, than this Gothic arrangement; as those wonderful effects, which sometimes attend their elocution, were in all probability, chiefly owing to their skill in musical concords. It was by the charm of numbers, united with the strength of reason, that *Tully* confounded the audacious *Catiline*, and silenced the eloquent *Hortensius*. It was this that deprived *Curio* of all power of recollection, when he rose up to oppose that great master of enchanting rhetoric: it was this, in a word, made even *Cæsar* himself tremble; nay, what is yet more extraordinary, made *Cæsar* alter his determined purpose, and acquit the man he had resolved to condemn.

You will not suspect that I attribute too much to the power of numerous composition, when you recollect the instance which *Tully* produces of its wonderful effect. He informs us, you may remember, in one of his rhetorical treatises, that he was himself a witness of its influence, as *Carbo* was once haranguing to the people. When that orator pronounced the following sentence, *Patris dictum sapiens, temeritas filii comprobavit*—it was astonishing, says he, to observe the general applause which followed that harmonious close. A modern ear, perhaps, would not be much affected upon this occasion; and, indeed, it is more than probable, that we are ignorant of the art of pronouncing that period with its genuine emphasis and cadence. We are certain, however, that the music of it consisted in the *dichoree* with which it is terminated: for *Cicero* himself assures us, that if the final measure had been changed, and the words placed in a different order, their whole effect would have been absolutely destroyed.

This art was first introduced among the Greeks by *Thrasymachus*, though some of the admirers of *Isocrates* attributed the invention to that orator. It does not appear to have been observed by the Romans till near the times of *Tully*, and even then it was by no means universally received. The ancient and less numerous manner of composition, had still many admirers, who were such enthusiasts to antiquity as to adopt her very defects. A disposition of the same kind may, perhaps, prevent its being received with us; and

woman without discretion,"—or, like the colouring of a picture where proportion is not observed.

§ 2. *Useful.*—Remember it is your great business to edify, not to amuse.—Often ask yourselves, Will this thought be likely to do good?—If not, lay it aside. —An ingenious man, by attentive thought, may find out a set of just and rational, yet trifling and useless

while the Archbishop shall maintain his authority as an orator, it is not to be expected that any great advancement will be made in this species of eloquence. That strength of understanding likewise, and solidity of reason, which is so eminently our national characteristic, may add somewhat to the difficulty of reconciling us to a study of this kind; as at first glance it may seem to lead an orator from his grand and principal aim, and tempt him to make a sacrifice of sense to sound. It must be acknowledged, indeed, that in the times which succeeded the dissolution of the Roman republic, this art was so perverted from its true end as to become the single study of their enervated orators. *Pliny* the younger often complains of this contemptible affectation; and the polite author of that elegant dialogue which, with very little probability, is attributed either to *Tacitus* or *Quintilian*, assures us it was the ridiculous boast of certain orators in the time of the declension of genuine eloquence, that their harangues were capable of being set to music, and sung upon the stage. But it must be remembered, that the true end of this art I am recommending, is to aid, not to supersede reason; that it is so far from being necessarily effeminate, that it not only adds grace but strength to the powers of persuasion. For this purpose *Tully* and *Quintilian*, those great masters of numerous composition, have laid it down as a fixed and invariable rule, that it must never appear the effect of labour in the orator, that the tuneful flow of his periods must always seem the casual result of their disposition; and that it is the highest offence against the art, to weaken the expression, in order to give a more musical tone to the cadence. In short, that no unmeaning words are to be thrown in merely to fill up the requisite measure, but that they must still rise in sense as they improve in sound." *Melmoth's Fitzosborne's Letters*, No. xiv.

speculation.—BUTLER's Sermons furnish us with some examples of this kind.

§ 3. *Proper* to the subject.—Never indulge yourselves in loose digressions;—but keep up a certain and easy connection.—The misery of sinners,—the nature of faith,—justification by the righteousness of Christ, &c. are brought in by many on every subject;—avoid this.—Nothing is more disagreeable in preaching than "*semper eadem.*"

§ 4. Let them be such as *naturally* flow from the subject.—For this purpose dwell much on your subject in previous meditation.—Talk it over;—view it in its various relations;—and in composition keep it still in mind.—This will secure a happy diversity;—and the same leading thoughts will have distinguishing and agreeable peculiarities;—and the whole subject will appear one.

§ 5. Let some, if possible, in every discourse be *new.*—These are generally to be gained by remarks on scripture;—observing the workings of your own hearts;—and the general manners of men, in their diversified situations.—Reflect in reading what useful and agreeable thoughts the author you peruse has not inserted;—or how what he has said may be improved by any new thoughts which may arise in your own minds.—"Lateritiam inveni, marmoream reliqui."

§ 6. Let them be *popular*;—that is, suited to the people in general;—and for this purpose attend to the reflections made by common people of plain sense on your own discourses, or those of your brethren.—

Consider also the circumstances of your audience in particular;—and do not forget the cases of individual persons,—for thoughts which suit one you do know, often suit twenty whom you do not know.—When your Sermons are composed, as your first are, for various auditories, consider what is common to all.

§ 7. Let them be *select*.—Do not attempt to exhaust yourselves on every head.—Take the most material things.—Often, in opening your discourse, or a single argument, content yourselves with hinting or passing lightly over what is most common, and expatiate more largely on what is peculiarly your own;—or on some other account particularly useful for present consideration.

LECTURE IX.

On the Manner of ranging the Thoughts.

§ 1. LET the heads be distinct, not only in words, but in meaning.—Study to express them clearly, that the distinction may evidently appear;—when it is otherwise, the Sermon cannot be understood, well received, or tolerably remembered;—and the preacher himself, it will be supposed, has not fully understood his subject.

§ 2. Let them not be too numerous.—If they are, it will be difficult to keep them distinct.—It will also

load the memory;—and impoverish the Sermon,—since, in that case, but very little can be said on every head;—though the beauty, or the finest parts of a Sermon lie chiefly in the enlargement.—Sermons with a vast many heads are like the skeleton of a body;—or like the branches of a tree in winter, when neither fruit nor leaves are left.

§ 3. Have not too many subdivisions.—They soon confound the most attentive and intelligent hearers, that have not either a vast memory, or a pen.—Have commonly but one series of particulars under one general head mentioned by numbers;—and let those subordinate to them come on as the enlargement;—where it is of great importance to be very exact in ranging them;—and where, in a well composed discourse, one head will often contain the stamina of a Sermon.

§ 4. Let the heads be expressed in as few words as possible;—especially have some one leading word, if you can, which may contain the principal sense.—If they must be connected with some longer sentence to make the sense complete, first mention them alone, then in their connection;—or if together, let the common part of the sentence be placed last, rather than first. Be contented to sacrifice something of the cadence and copiousness of your language to this greater concern. Other parts of a Sermon may sufficiently shew you do not this from a want of ability to do otherwise.

§ 5. Place them in a natural order,—that they may illustrate and introduce each other,—and that there

may be a fair transition.—Avoid inverted climaxes,—*cœt. par.* let those heads on which you propose to below the greatest labour or ornament, or lay the greatest stress, be placed last.

§ 6. Avoid trite divisions,—especially of very common subjects,—as justification, sanctification, adoption;—the humiliation and exaltation of Christ;—his offices, of Prophet, Priest, and King;—proofs from reason, and proofs from scripture.—This looks like common place, and may expose you to censure as a plagiary.—Yet I do not say that it must or can always be avoided;—only be cautious that these divisions do not grow too common;—they give a discourse a very dull air.

§ 7. Have a variety of methods in different Sermons;—particularly when the subjects are, as they often must be, nearly the same.—Sometimes, let the text be the guide and groundwork throughout.—Sometimes, having opened it, draw practical remarks from it.—Sometimes, take a topic of diversity, for which the text shall be the motto.—And in your application, sometimes address your hearers under their different characters;—and in this address, bring in your motives and directions.—Sometimes, draw inferences;—or make reflections:—and at other times, let your whole discourse be applicatory;—persuasive,—or dissuasive,—and have no reflections or applications at all at the close;—or but a hint of what might have been introduced.

8. Give the plan twice, as briefly as possible, and

the review.—This makes TILLOTSON so clear.—A few moments thus employed are well spent.—Let your hearers always perceive where you are;—and be upon your guard against long digressions.

§ 9. To secure all this, draw a very distinct skeleton.—Or you may draw two, with different degrees of exactness and fulness.—Submit a fair draft to the examination of a friend.—Review it attentively before you begin to compose;—remember that when this is well done, the Sermon is almost done; and a due care about it may be much better than transcribing the whole Sermon twice;—though that also may be done where time will allow.

LECTURE X.

More particular Rules on the Composition of a Sermon.

§ 1. TAKE some previous time for devout meditation on your subject,—especially if it be devotional, as it generally will be.—Preach it over to your own souls.—Observe thoughts arising warm from the heart;—set them down with peculiar care,—as some of your greatest treasure.—If one view appear more affecting than another, make a proper memorandum of it.

§ 2. Choose to compose when you are in your best frame,—*cæt. par.*—Therefore take such time, that if

you should be under any particular indisposition for study, or meet with any interruption in it, you may not be forced upon it, at so unfavourable a season.—But take care you do not too soon conclude yourselves incurably unfit;—the frame often mends.—Take notice what parts of the day you are most inclined, and in the best frame to compose,—and secure those hours to yourselves.—Generally early in the morning,—or late in the evening,—are the best time;—unless you have an extraordinary command of retirement. But let not the intermediate hours be lost.

§ 3. Begin the work with a solemn address to God.—This will lay you in the way of his blessing and assistance; and will naturally have some good influence to awaken, compose and encourage your soul;—it will direct your minds to right ends and views,—which is a matter of vast importance.—Perhaps a form of prayer might not be improper for that purpose;—yet varied with some particular regard to your subject.*

* The following form was drawn up for this purpose by Dr. *Doddridge* in his younger years, and prefixed to his book of hints or skeletons of Sermons:—

"Blessed God! It is thou that gavest me a rational soul, and upon thee do I depend entirely for the continuance of those capacities with which thou hast endowed me. I am not sufficient of myself, so much as to think any thing as I ought, but all my sufficiency is of thee.

"I am now engaging in a work of singular importance, in which I would desire to be sensible of the need I have of thy gracious assistance. I beg that thou wilt command my attention to the affair before me. May no vain or intruding thoughts break in upon me, to hinder a steady application to my business. Direct my mind to proper thoughts; and to the most agreeable manner of arranging

§ 4. When just setting to the work, ask yourselves such questions as these, on a view of the scheme you have drawn up.

§ 5. 1. How shall the Sermon begin?—Let it not be always with mentioning the context,—though it may sometimes be allowed, or indeed necessary.—Use a variety of *Exordia*,—sometimes, by scripture stories,—sometimes, by quotations and allusions,—sometimes, by similes,—at others, by a weighty, laconic sentence,—and, sometimes, fall directly upon your subject,—especially when it is so copious that you will be in danger of exceeding the time.—Endeavour, in this part of your Sermon, to awaken the attention of your auditory,—and raise their expectations,—but not too high.—Let it be always modest,—without any extraordinary flights;—and

and expressing them. And may my heart be inflamed with pious affections; that divine truths coming warm from my own soul may more easily penetrate into the souls of my hearers: May I remember that I am not to compose an harangue to acquire to myself the reputation of an eloquent orator; but that I am preparing food for precious and immortal souls; and dispensing that sacred gospel which my Redeemer brought from heaven, and sealed with his blood. May I therefore sincerely endeavour to give my discourse the most useful turn, and do thou direct me so to form it, as best to promote the great purpose of christian edification.

"And grant, O Lord, that I may receive present refreshment to myself, and future edification from the study of those divine truths I am entering upon; and may this be one of the most delightful employments of my life. While I am watering others, may I be watered myself also; and bring forth daily more and more fruit, proportionable to the advantages which I enjoy, to the glory of thy great name, and the improvement of my everlasting felicity, through *Jesus Christ*. Amen."

leave no room for suspicion, that it was composed merely to display the orator;—this will lead your hearers to dispute your sincerity.—Better walk than attempt to fly where your wings will not bear you.—If you have any invocation, let it be after your general division,—peculiarly appropriate,—and more frequently expressed as a wish, than as a direct prayer;—and so contrived, that it may intimate to the hearers, what they ought to be concerned about in attending to the discourse.

§ 6. 2. Does the text need explication?—If it does, what explication?—Do not make difficulties for the sake of removing them;—nor in a dull manner set yourselves, as Dr. CLARKE often does, to shew the various senses in which any word found in the text is used in scripture;—unless it may, (as it sometimes will) furnish useful thoughts.—When the difficulty is real, and especially where it is not touched upon by commentators,—state, and remove it, in a few strong words.—Do not introduce the sentiments of various commentators,—they only confound;—nor a variety of readings and versions;—nor deviate from our own without real necessity;—and when you do, fix upon the translation you think the best, and drop the rest;—or at least but briefly touch upon them,—and so as not to appear divided in your own mind, and at a loss which to choose, lest it should produce some ill effect upon the audience, by leading them to suppose that the scripture is an uncertain thing. When your text expresses some noble important sentiment, in a very

forcible manner, you may make it the subject of the greater part of your discourse, without increasing any just blame.—Nothing dignifies a Sermon more than this plan,—nor does a greater honour to scripture.—Search the context for proper thoughts;—and, if there be any difficulties in the neighbourhood of it, endeavour to illustrate it by a few expressive and important words;—which, to the more judicious of your hearers, must appear to be an abstract of a much larger criticism in your own mind.

§ 7. 3. What passions are to be raised,—and what figures of speech are to be used?—Take care of misplaced oratory.—Take care not to mistake exclamation for raising the passions.—Much stronger, and yet softer machines must be used for this purpose.—If God be introduced speaking, it must be in a few awful, and generally, scripture words.

§ 8. 4. What strain of preaching is most suited to the subject in general, and to select parts in particular?—When these are fixed, endeavour to recollect who are the greatest masters in these strains, and how they would have expressed themselves had they been in your place?

§ 9. 5. What regard to Christ and the Holy Spirit may properly be introduced into this discourse?—Does it naturally lead to them?—If not, how may they least unnaturally be introduced or connected?—Sometimes for want of this question they have been too much forgotten.

§ 10. 6. What quotations can properly be intro-

duced from scripture?—Generally, have one or two under each head, which may illustrate as much as possible its true sense.—In the application, some that are very pathetic should always be introduced.—The pathos of which ought to be illustrated from other writings,—particularly by remarkable thoughts, figures, or laconic sentences, which in your reading you have met with. For this purpose often review your common-place book,—and sometimes note down thoughts you design for this purpose in your book of schemes.

§ 11. 7. What use can be made of my acquaintance with the world in this Sermon?—Have I made any observations on it,—or seen any thing lately that may furnish me with an useful thought?

§ 12. 8. When shall I address the conscience?—Remember that the final application, reflections, or inferences are not the *only* places in which to introduce your addresses to the converted and unconverted,—the ignorant, the careless, the luxurious and profane,—the moralist and the hypocrite,—the wavering and irresolute,—the doubting, tempted, and dejected in spirit,—the backsliding,—the confirmed, zealous, and joyful; nor to the aged and the young,—the prosperous and afflicted,—the rich and poor;—the healthy and infirm,—those who have lost friends, &c. &c. Represent to yourselves these and various cases, and let each be seasonably noticed.

§ 13. 9. What shall the conclusion be?—Do not leave off merely because you have nothing more to

say;—be sure to close handsomely.—Frequently close, though not always, with a thought of consolation:—at other times full of terror; and often with graceful scripture.—Have some sprightly thoughts, if possible, at the conclusion of each head.

§ 14. Often recollect your character, and station in life. I am a man, and not a boy.—To crowd my discourses with *puerile* ornaments is like an academic, just come from school.—All I write must be judicious, or it will be contemptible.—I am a servant of God, and not of the world, or of men.—I must approve myself to the Great God;—in all things I must promote his interest, and write and speak as in his presence;—and, to feel these sentiments more sensibly, intermingle devout and deeply humble, though silent ejaculations while composing.—I am a minister of Christ, and not a deist, or heathen philosopher.—I am to preach the gospel, that gospel which Christ brought down from heaven, and died to confirm.—I am, in one sense, a successor of the apostles,—and am engaged in carrying on the scheme in which they and their Lord were engaged.—Am I a preacher among plain christians, not scholars, or courtiers? Let my Sermons be adapted to their capacities.—Imagine yourselves in the pulpit, and your congregation around you, and sometimes preach over some heads before you write them.—Lastly, I and my hearers are dying creatures.—I am, perhaps, composing my last Sermon, a Sermon which I may not live to deliver.—This method of recollecting yourselves will produce a

genuine air of seriousness, profitable to yourselves and your hearers.

§ 15. Compose as much of your Sermon as you can at a sitting.—Choose to do this when you are in a good frame.—It will give a graceful freedom to your style,—and, and when you have prepared your materials, it will not be difficult to dispatch your Sermon in five or six hours.

§ 16. If in the course of your composition you find your thoughts wander and droop, endeavour to revive them by holy ejaculations.—Beg of God to bring by his Spirit suitable scriptures to your remembrance,—in order to help you to open doctrines clearly, to state them truly, and to apply them seriously.—He knows what is in man, and can lead you to come at what you ought always most to seek,—the hearts of your hearers.

§ 17. Give your Sermons a very attentive and critical review.—Here lop off excrescences,—divide sentences which are too long;—and if you can find time, transcribe the whole again. For this purpose begin soon enough;—let your general schemes be drawn up a week before hand.—Read and enrich your schemes by additional thoughts and conversation on Monday and Tuesday;—on Wednesday and Thursday compose your Sermon;—and on Saturday review and transcribe it.—Practice this method *seven years*, and it will become natural and easy.

LECTURE XI.

On the Delivery of Sermons.

§ 1. THIS is evidently a matter of great importance, and almost every body pretends to be a judge of it.—A good delivery is much in a man's favour, and the contrary is much to his disadvantage.—In some instances hearers judge of a man's character by the *manner* of his speaking, as much as, or more than they do by his *matter*.

§ 2. Several things are essential to a good delivery.—Particularly, it must be *grave* and *serious*;—agreeable to the dignity of the character in which you appear.—This is opposed to a careless air in your delivery,—and to every thing that approaches that ludicrous manner which an unhappy few have affected;—and also to improper actions, such as playing with the cushion, band, gloves, &c.

§ 3. It should be *distinct*.*—Take care of running

*Every preacher wishes to be *understood* as well as heard; but many are deficient in this respect, for want of a *distinct articulation*; which might easily be acquired, if they would attend to a certain rule, without the observation of which no man's delivery can be perfect. It is well known, that a piece of writing may be understood, if all the vowels are omitted; but if the vowels are set down, and the consonants omitted, nothing can be made of it. Make the experiment upon any sentence: for example; *Judge not, that ye be not judged.* Take out the vowels, and it will stand thus—*jdg nt tht y b nt jdgd*: this may readily be made out: but take away the consonants, and nothing can possibly be made of it—*ue o a e e o ue*. It is the same in speaking as in writing: the vowels make a noise, and thence they have their name, but they discriminate nothing. Many speakers think they are heard, if they bellow them out: and so they are; but they are not understood; because the

your words into one another,—and of sucking in your breath,—or dropping your voice at the end of a sentence.—Make pauses in proper, and avoid them in improper places.—Let the accent be laid right,—but avoid too much, lest it seem affectation.—Pause at the end of your heads,—repeat them (when repetition is thought advisable) with a stronger voice than the rest.

§ 4. Let it be *affectionate*.—Feel all you say. If a tear will fall, do not restrain it,—but it should never be forced. "Nothing is more indecent than a dead preacher, speaking to dead hearers the living truths of the living God." BAXTER. "A due fervour makes a plain discourse more touching than one more exquisitely composed and coldly delivered, as a blunt iron when redhot will pierce deeper into a piece of wood, than a much sharper one that is cold." BATES.

§ 5. *Composed* and *sedate*.—In the warmest parts do not be transported beyond your voice so as to scream.—Moderate the excess of action,—such as throwing your arms over the sides of the pulpit, &c.

§ 6. Let your delivery be *various*.—Your delivery must vary according to the different parts of your Sermon, and the different sentiments expressed.—Explication and application must be delivered in a very different manner.

discrimination of words depends upon a distinct articulation of their consonants: for want of considering which, many Speakers spend their breath to little effect.—Do justice to every consonant—the vowels will be sure to speak for themselves. *Jones's* Life of Dr. *Horne*, p. 141.

§ 7. *Natural* and *unaffected.*—Theatrical airs are by all means to be avoided.*—Do not *act* all you say,—it is ridiculous.—Be careful not to make pauses that look like self-admiration between the several words of the same clause, nor affect to vary your voice *too much* to express very different ideas of sorrow, indignation, fear, &c.—When the delivery appears too arti-

* It has been sometimes remarked, that a *good* theatrical enunciation is only a just imitation of nature, and therefore ought not to be condemned, but imitated. But the best *imitation* of nature, it must be remembered, is not *nature itself*. An accurate view of the real difference in question is of considerable importance. An actor transports himself into the views, the feelings, and the circumstances of the person represented; and this excites a transcient pleasurable surprise at the resemblance. The genuine effect in its nature is the same as what is produced by any work of *art*, as music, painting, designing, and the like, which is quite different from a *moral* effect. A bad man may be a good actor, for the same reason that he may be a good artist. A bad character may be acted well, for the professed object is to please by the art of imitation. Nay a good imitation of a bad character may please an audience more than a less perfect imitation of the best character. But a preacher's professed object is to produce *moral* and *spiritual* effects, not such as artful imitation can produce. In short, the one affects by a persuasion we have that he *really is* what he *appears* to be; the other by *appearing* to be what he *really is not*. The one speaks from the heart, the other from artificial conformity. The latter does not even *pretend* that what he says is the dictate of his own heart, nor does he seriously wish for others to think so. Nature speaks from *conviction*, but an actor *assumes* what he may, at heart, even *detest*. A *good theatrical representation* of *Whitfield* on a stage, would be extremely different from the reality as to moral effect. The *representation* has *pleased* many a spectator, but was ever one of them *edified?* Or had the *excellence* of the imitation in *Dr. Squintum* the *least tendency* to benefit those who would have been edified by the original speaker? Suppose *Garrick* had taken much labour to *represent* our Lord delivering his sermon on the mount—the result is too obvious to need a single remark. W.

ficial, the auditory is ready to suspect a man's sincerity, and that he is only playing his part.—Speak as a good man, bringing out of the full treasure of his heart good things.

§ 8. *Free,* that is, above the *servile* use of notes.—Do not read every word, nor be afraid to change a clause, or to add a sentence which may rise suddenly, and be as useful and frequently as graceful as any.—To be able to preach without notes raises a man's character. Accustom yourselves to look about much upon your auditory.

§ 9. I shall finish this lecture, with some *advices* on the best means of attaining an agreeable delivery.

§ 10. 1. Guard against faults, rather than study beauty.—A delivery that has no considerable faults will probably have some beauties.

§ 11. 2. Accustom yourselves to read aloud the same thing again and again;—perhaps your own Sermons will be preferable to any thing else.—This will fix them fast upon your memory,—and you will acquire by use the proper emphasis, cadence and action.

§ 12. 3. Be sure to be master of your notes, in proportion to the degree in which you intend to use them, that you may not be entangled.—It is a sad reproach to a man when he cannot read his own writing before a congregation, yet this I have often seen.

§ 13. 4. Let your mind be as composed as possible.—Endeavour to get above the fear of the people by rational and pious considerations.—Remember your

own superiority to most of them in point of understanding;—also the candour of others of good sense, and how little a thing the applause of any is.—Fix your dependence upon God;—be willing to be disposed of by him, in these instances, as he sees fit;—and yet cheerfully hope as you go forth in his work, that he will give you his strength.

§ 14. 5. Let your minds be animated.—For this purpose reflect seriously upon what you are to deliver. After you have composed your discourse, pray it over in private.—Seek divine assistance. Keep your mind well employed as you go to the house of God.—In the pulpit make a little pause (if there be no singing) between prayer and preaching, both that your hearers may be settled, and your own minds awakened;—and especially reflect on the beginning of your Sermon.

§ 15. 6. Avoid unnecessary expense of spirits just before you are to preach.—When the spirits are low, the performance cannot be comfortable to ourselves, and is seldom pleasant to our hearers.—Yet God sometimes honours those Sermons with success from which we have had the least expectations.—Do not sit up too late on Saturday night, nor study too intensely on Lord's day morning.—Nor be too long in secret and family prayer, but reserve your spirits as much as possible,—and endeavour to keep your mind in a serious, calm and tender frame.

§ 16. 7. Encourage the reflections of your friends upon the manner of your delivery.—We hear not our

own voices as others do,—nor see that air and manner with which we speak in the light in which they view it.—Our friends, therefore, are the best judges.—And if they find fault, you are not, while young, to be displeased.—If, however, what is in itself right, generally, or at least frequently displease the auditory, it should be waved.—It is much pleasanter to commend than to blame; if our friends therefore deny themselves so much as to take this trouble, we ought to be very thankful,—and, instead of being angry at their censures, should rather desire them to do it frequently.—This is a precaution of importance to all beginners, because proper admonitions may prevent ill habits from being contracted, which, when once formed, are almost incurable.

LECTURE XII.

General Directions not comprehended in the preceding Lectures.

§ 1. DO not preach the same Sermon over too often, either in the same or different places;—it hurts a man's reputation if the places are contiguous, and it is apt at best to deaden his own spirits;—but least of all in the same place.—A little alteration of text and preface will not be looked upon as a sufficient excuse.

§ 2. Never borrow the words of others.—Use their

works in your compositions for hints and thoughts freely,—but never transcribe, unless it be as a quotation.

§ 3. Do not preach too many Sermons on a text.—This rule is not to be invariably observed, as there are some copious passages that will afford distinct matter for various Sermons,—and may occasionally be made the subject of two, but very seldom more than three discourses. Rather sometimes pursue the same subject from different texts, that you may have more of the explication and application.

§ 4. When settled, have some scheme of subjects connected with each other to be preached over;—especially a course of Sermons on the characters and offices of Christ,—the operations and fruits of the Spirit,—on the privileges and duties of christians, &c. But let these be intermingled with others,—and when any remarkable providences occur, take notice of them in your Sermons.

§ 5. Preach sometimes in little country places, with greater freedom than you can allow yourselves to a larger and more refined assembly.—Go into the pulpit with the heads of a Sermon only, and talk freely upon them,—and when you return, write the discourse more at large. Thus you will improve many of your compositions, and gradually get above your notes.

§ 6. Let your first Sermons especially be formed into an exact analysis, or regular scheme of method. Commit this to memory, and it will improve your judgment, make your delivery easier to your-

self, and continual attention to your notes less necessary.

§ 7. Write your notes neatly and distinctly.—Rule your paper, with a large margin.—Let the heads be written apart, and the enlargement divided into various paragraphs, and each distinct sentence properly pointed, if in long hand.—Let the scriptures be referred to in the margin, which will give an opportunity of recollecting much of the discourse, by a very transcient view,—especially if you write (as it will be proper to do) not only those you professedly design to quote, but others whose phrases you borrow, or to which you only allude. Read over your notes attentively once or more, to fix your Sermon in your memory, and to prevent the shame of frequently hesitating.

§ 8. Know when to have done,—and if good and pertinent thoughts arise in your minds, take care not to pursue them too far, so as to draw out your discourse to an immoderate length.—Sometimes young men, having said nothing, are full of matter when they ought to close; and, with a view to mend what they have been saying, are apt to be tedious.—Thus it costs them labour and study to be less agreeable than they would otherwise be.—Remember, your business on subjects is not to say all that can be said; but what is most just, proper, important and useful.—And do not forget that before the organs of speech are strengthened by practice, it is a very dangerous thing to keep them upon the stretch for a long time together;—the

last quarter of an hour does them more injury than all.

§ 9. Be accurate, but candid critics of the Sermons you hear.—Draw up a scheme or perhaps hints of a Sermon on the text on which you have heard a discourse,—and remember to be just to the beauties as well as defects of your brothers.—Always speak with candour on the labours of other ministers, lest your reflections on them be reckoned envy, or ill nature; which will greatly sink your own character; and lest a consciousness of that severity discompose you, as in that case you must hardly expect more candour than you have shewn.—Some persons of uncharitable tempers, though of excellent sense, have been wretchedly distressed for want of this precaution.

§ 10. Retire for prayer both before and after Sermon.—This will encourage the mind, and bring it into a good frame, and it is doing honour to the Divine Spirit, which he will probably succeed with blessings on your labours.—Besides, it is a proper indication of a serious temper, and a mind more concerned for God's glory than its own.

§ 11. Observe what acceptance your labours meet with amongst your people.—But make your observations with great caution, lest you should appear to them to be fishing for applause, which is a meanness very unworthy a gospel minister; and the surest way to lose it.—Be willing to hear of any faults in your composures or delivery; and sometimes when you

preach before your brethren, desire them to tell you plainly what they discovered amiss.

§ 12. Sometimes keep a day of solemn devotion to recommend your labours to the divine blessing.—On those days, besides the usual devotion, review the memorandums of the Sermons you have lately preached, and reflect on what you have found of the acceptance and success of them, and let God have the glory.—Humble yourselves before him, that they have been no more regarded or improved.—Review Christ's promises of assistance to his ministers,—and other promises which may be applied to this purpose,—for the further encouragement of your faith.—Plead earnestly with God for a blessing on yourselves, and those committed to your care,—and forget not on these devotional occasions to seek the blessing of God on your brethren and the public,—our plantations abroad, the church of Christ in general, and the protestant interest in the whole world. Consider then what you shall preach from before the next of these days, and draw out a more particular list of the subjects; still leaving room for alterations on unforeseen emergencies.

§ 13. Maintain a character and conduct in life agreeable to your preaching.—Labour to do good wherever you come.—Avoid every thing that would bring a reproach, or a reflection on your own character, or on religion.—Remember statues at the top of a house must be larger than life;—i. e. your elevated situation will render your piety diminutive, if not

above the common standard. Pray to God for daily wisdom,—and every day in secret prayer have some petitions relative to the last Sermon you preached;—and make it your care for the ensuing week to practise to the utmost what you have said.—This will command the regard of others, as far as it is apparent, and through divine grace ensure the blessing of God; and make your ministry most comfortable to yourselves.

LECTURE XIII.

Directions for Prayer.

§ 1. PRAYER is a matter of great difficulty and great importance to our usefulness,—and has a greater influence even on preaching than many are aware.—I shall first suggest some general directions relating to your improvement in the gift and grace of prayer.

§ 2. Furnish yourselves with a variety of matter proper for prayer;—for this purpose, converse much with your own hearts,—get well acquainted with the state of your souls,—attend to your spiritual wants and weaknesses,—frequently recollect the mercies you receive from God, and inquire what returns you have made.—Study the nature, works, and ways of God; make yourselves familiarly conversant with his word,—and let what you read there or in other good books, be considered in particular as affording matter for

prayer.—Pray over what you have been reading, and seldom close your Bible, or lay a book of practical divinity out of your hands, without a short collect at least formed upon it.

§ 3. Make a serious business of secret and family prayer.—Have your stated times for more *private* exercises of devotion, and be careful in them.—Do not hurry them over in a few careless words, nor be satisfied unless you have daily some communion with God in them.—Labour hard to bring your hearts to a serious frame, when approaching to God in them.

§ 4. In all your prayers avoid the extremes of too mean and too pompous a style. A pompous style shews a mind too full of self, and too little affected with a sense of divine things.——Who would regard a beggar telling a fine story of his calamities?—But, on the other hand, take heed of too mean and paltry phrases, low images, and saucy familiarities with the blessed God. A guard against these should be always maintained; but especially in public. Let all be grave and simple; and appear to aim at nothing but pouring out the soul before God in the most genuine language of a humble and devout temper. Avoid splendid borrowed expressions, which are sure to be remembered by those who have read them.

§ 5. Guard against sentences excessively long when you pray with others, lest they should not understand you. Better have them too short, though the sound of the period be injured, as this is but a small matter compared with the former.

§ 6. Be generally careful to observe a method in your prayers.—The principal parts of prayer are Invocation with Adoration,—Confession,—Petition,—Intercession with Thanksgiving,—which may be connected by proper transitions; but it is not necessary they should always succeed each other in this order. Thanksgiving may full as well come before confession, and the several parts may sometimes be variously intermingled and combined. Thus invocation needs not always be confined to the beginning of prayer; but may properly be repeated by way of preface to some of the principal petitions, remembering to make mention of the most suitable divine attributes; and the like mixture there may be of confession or thanksgiving with petition.

§ 7. Be not too solicitous to introduce novelties into your prayers. Desire not to pray as nobody ever prayed before, or will probably ever pray again.—Novelties may sometimes amuse, but in prayer they more frequently disgust; besides, they have the appearance of too much art; and as new things are generally the produce of the imagination, they are not so proper for prayer as preaching, and even in that they must be moderate.

§ 8. Remember it is the peculiar office of the Spirit of God to help us in prayer. Engage in it, therefore, in dependance upon him; and maintain a continual dependance on the intercession and influence of Christ.

§ 9. I shall now give you some directions which relate more immediately to *public* prayer.

§ 10. 1. Begin with a solemn recollection of spirit. Think seriously of the majesty of that Being to whom your are addressing yourselves, and of the importance of the business in which you are engaging. Think how near you and those who join with you, are to the tribunal of God, and lift up your hearts in devout ejaculations to him for such degrees of present assistance, as he shall think proper to bestow.

§ 11. 2. Begin rather lower than you intend to proceed, and somewhat slower,—and as you get warm, take heed of being transported into raptures, even though you should be melted into tears. Always keep up a solemnity of spirit and behaviour; avoid and abhor a *periodical* tone.—Use but little action, and that chiefly the holding up, and sometimes a little stretching out of the hand. Whether you should keep your eyes shut, is to be referred to your own judgment.—If you can be composed it is better to keep them open, but generally fixed; especially, do not look about upon the people, nor seem to take notice who comes in.

§ 12. 3. Remember to introduce the most applicable of the subjects you have lately heard of read, and any peculiar scriptures that have been the subject of your late meditations or discourse.—And for this purpose keep notes of them in your pocket-book, that they may be often reviewed at little intervals. But whatever scheme you may form, do not adhere to it

so exactly as to neglect proper thoughts and expressions that rise; or be very uneasy if you lose sight of it.

§ 13. 4. Make frequent pauses in prayer, that you may think a little before you speak; and that your hearers may recollect their thoughts, and review yours. Observe this rule, then expletives will be less necessary.

§ 14. 5. Endeavour to have an unity of design running through your scheme of prayer,—and let one petition be connected with another by natural, but never laboured transition.—It is better there should be no connection at all, than any that seems forced and affected.

§ 15. 6. Insist chiefly on those parts of prayer that suit best with your own frame and state,—not entirely, however, to the neglect of others;—and endeavour to keep up a constant sense of your own concern in what you ask.

§ 16. 7. Forget not the public,—but pray for them with seriousness.—Plead for Heathens, Jews, Mahometans, Papists, and persecuted Protestants.—Pray for your own country with cordial love and esteem.—Remember that praying for the King is part of the condition on which our toleration is granted.—Forget not magistrates,—and ministers.—Recollect of what great importance their character and conduct is,—and observe scripture expressions that may be properly applied to any of these uses.

§ 17. 8. Remember the particular cases of your hearers, and the immediate concerns of the congrega-

tion.—Here pray for the aged and the young, and particularly for the children of the flock.—Pray for the heads of families, and thus remind them of their duty; the conscientious discharge of which is of such vast importance to religion. Pray for unconverted sinners, as seeing them upon the brink of hell.—Plead earnestly for them; this is often the means of awakening them; and in this respect, while we are yet speaking, God appears to hear. Remember the afflicted and tempted tenderly, and let particular cases have a moderate share in your addresses; this engages the affections of the people greatly, and is often the means of administering support.

§ 18. 9. Let the blessed work of praise have a large share in your prayers. This made up much of the ancient liturgies, and is so s[illegible] to the Lord's day, that it is a pity it is not more regarded.—Labour to affect your hearts with a sense of God's mercies to you at all times, and then you will always be in a frame for this.

§ 19. 10. Use many scripture expressions in prayer. They are peculiarly affecting, and very proper; and the hearers also from the beginning of them will know what they are to expect; and thus one great objection against extempore prayer will be removed.

§ 20. 11. Take care you are not too long in prayer before Sermon. For this purpose it is best to throw what relates to the public into the last prayer,—especially when preaching in or about London;—twenty minutes is generally enough,—nor is fifteen too lit-

§ 8. PYLE's Paraphrase upon the Old Testament, in four vols. octavo, is an elegant and judicious contraction of the above, and vastly to be preferred to his Paraphrase on the Epistles.

§ 9. LOWTH* has compiled a judicious commentary on the Prophets, from Isaiah to Malachi; in which there are some good critical notes, and a fine collection of parallels.

§ 10. AINSWORTH on the Pentateuch, Psalms and Solomon's Song, is a good book,—full of very valuable Jewish learning,—and his translation is in many places to be preferred to our own,—especially on the Psalms.

§ 11. On the whole New Testament, WHITBY is preferable to any other, on account of his learning and judicious notes on those texts which are not concerned in controversy with the Arminians;—for to them he is evidently partial, and sometimes carries matters almost to ridiculous extremes.

§ 12. HAMMOND is in great and growing reputation;†—there are indeed many good criticisms, but many that are much mistaken.—He finds the *Gnostics* every where, which is his principal fault.—Many of LE CLERC's animadversions upon those places are very good,—and his edition of his book in Latin I think much preferable to the original.

* This author is *William Lowth*, the father of the late Bishop of London, who published a Translation of Isaiah, with notes.

† A late Lecturer in one of our universities used to remind his pupils, that *Hammond* was the giant, and *Whitby* the dwarf upon his shoulders.

§ 13. BEZA is undoubtedly the best critic on the Greek language of any commentator we have.—There is no translation, that I know of, equal to his;—and his remarks on ERASMUS and the vulgar Latin are wrought up to the utmost degree of exactness.—On the whole, it is an invaluable treasure, and deserves to be read with the utmost attention.

§ 14. ERASMUS is not equally accurate with BEZA, —but his Latin is fine, and he has written in a pleasant stile.—He is in high reputation in the learned world.—There are many good remarks on the vulgar translation,—some early various readings,—and some pretty large critical dissertations;—but it is by no means of a piece, and has many marks of haste and inaccuracy.

§ 15. CASTALIO is only a version; it is often very elegant Latin; in several places full of affectation, and often false.—On the whole, justly exposed by BEZA.

§ 16. BURKIT has but few valuable criticisms;—but he has many schemes of old Sermons.—His sentiments vary in different parts of his work, as the authors from whence he took his materials were orthodox or not.

§ 17. HEINSIUS has some good critical illustrations,—but many whimsical remarks and fancied illusions;—an air of pedantry and self-sufficiency runs through all his writings, which make them disagreeable.

§ 18. The most considerable writers upon the har-

mony of the Evangelists, whose works are not extremely voluminous, are CRADOCK, whom I shall mention afterwards,—and LE CLERC, whose harmony is valuable on account of the view which he at once gives of what each Evangelist says.

§ 19. WHISTON and WELLS are both much mistaken in ranging many of their facts;—and, upon the whole, I prefer GARTHWAITE as the most valuable I have ever seen for stating the order of the story.—This was published by LOCKE, with his name prefixed.

§ 20. Dr. CLARKE's Paraphrase on the Evangelists deserves an attentive reading.—He narrates a story in handsome language, and connects the parts well together;—but fails much in emphasis, and seems to mistake the order of the histories.

§ 21. On the Epistles.—LOCKE, PEARCE and BENSON make up a complete commentary on the Epistles; and are indeed all in the number of the most ingenious commentators I have ever read.—They plainly thought very closely, and attended much to connection, which they have often set in a most clear view.—But they all err in too great a fondness for new interpretations;—and in supposing the design of the apostles less general than it seems to have been.—It must be allowed that BENSON illustrates the spirit of Paul sometimes in an admirable manner, even beyond any former writer.—See especially his Epistle to Philemon.——His vast fondness for Lord BARRING-

TON'S* notions has often proved a snare to him, both here and in his work on the Acts,—which however is a very useful piece.

§ 22. FELL on the Epistles is very short,—but most of his notes are worthy of remark.—The collection of parallel scriptures is judicious, and the translation in some places altered much for the better.

§ 23. Upon the *whole* Scripture the most valuable are—GROTIUS,—who has done more to illustrate scriptures by what is generally called profane learning, than perhaps almost all the other commentators put together.—Nevertheless, he too often gives up prophecies which in their original sense relate to the Messiah.—His notes on some texts are large and learned dissertations, which might have profitably been published by themselves.

§ 24. BRENNIUS.—His notes are exceeding short, but very important. And there was reason to say of him, *Ubi bene, nemo melius, &c.*

§ 25. WELLS's book is more despised than it ought to be.—The character of the author was deservedly low, and his style sometimes is intolerably bad;—but his method of division is very clear.—He has plundered a great many excellent writers,—brought together their spoils in a little room,—added here and there some very good notes of his own,—and he has well corrected the common version.

* See Family Expositor on Acts xxvi. 17. Note.—See also *Lect.* xv. § 12.

§ 26. CRADOCK's three volumes are very valuable;—though I think, contrary to most others, that the two last on the New Testament are much better than the first on the Old.—His extracts in the margin from HAMMOND, LIGHTFOOT and GROTIUS, are very judicious:—and I think on the whole I never read any one author that assisted me more in what relates to the New Testament.—His schemes of the Epistles are generally more just than those of the ingenious writers mentioned above; because he takes the design of the apostles to be, as it certainly was, more general than they suppose.—The cheapness of the book is to me a great wonder, but to students a great advantage.

§ 27. ROBERTSON is in rather too pedantic a form,—but, upon the whole, the analysis is very good;—and perhaps those who have studied their Bibles closest, and know where difficulties of the connection lie, will approve it most; especially on the Old Testament, which far exceeds the New.

§ 28. HENRY is perhaps the only commentator so large that deserves to be entirely and attentively read through.—The remarkable passages, I think, should be marked.—There is much to be learned in this work in a speculative, and still more in a practical way.—The last volume is not on the whole equal to the rest; though the Exposition on the Romans, begun by HENRY and finished by Dr. EVANS, is the best I ever saw.

§ 29. HALL, besides his contemplations, which are excellent, has written *notes* on select passages of the

Old and New Testament,—which are extremely scarce, and so far as I can judge from a little specimen, very valuable;—especially for shewing the spirit and force of many expressions that occur.—I do not, however, apprehend that there is much learned criticism in them.

§ 30. POOLE's Synopsis is very useful, especially on account of the short view it gives of various translations, some of which are very scarce.—It in part supersedes the necessity of having, what yet is desirable, a *Polyglot Bible*.—The first volume of his English Annotations, which were written by himself after his synopsis, is incomparably good.

§ 31. CALVIN has a multitude of judicious thoughts; but they are generally intermingled with a great many that are little to the purpose.—His worst volume, which is that on Job, is most scarce.—His two best are, I think, that on the Pentateuch, and on the harmony of the Evangelists.—On the former of these LE CLERC is famous, but I have not yet had an opportunity of perusing him.

§ 32. LEE on the New Testament, is a collection of notes chiefly from others, which the author gathered in the course of his reading;—they are not very judiciously chosen, but there are some particulars in them which are to be met with no where else;—or at least in authors we shall never consult;—and therefore are worthy the little money they cost.

LECTURE XV.

General Directions on Exposition continued.

§ 1. MAKE yourselves acquainted with the most considerable authors that illustrate scripture well, though they are not direct commentators. Such as,

§ 2. WITSIUS, of whom I may justly say, no man is more distinct in his method, elegant in his language, and candid in his sentiments :—His *Meletemata,* and *Misc. Sacra* and *Egyptiaca,* are in this view, and indeed in every view, the most valuable works I know ;—especially the first and last.

§ 3. SAURIN, in whom there is an amazing mixture of learning and politeness, takes in the most useful hints of criticism in his dissertations on the several subjects he treats of.—An index is added to this work of the particular passages in authors of rank which he has consulted.—In this, as well as in all the elegance of expression and beauty of imagination which he has found the happy art of mingling with criticisms, he incomparably exceeds most others.

§ 4. GATAKER's barbarous Latin renders the reading of him very tedious ; but he was a nice critic, and his notes, which afford the most useful matter for popular exposition, are deservedly in high esteem.

§ 5. FRANKIUS's *Manuductio* deserves to be often read. It contains the best rules for studying the scriptures that I ever remember to have seen ;—it has not however, many illustrations of particular places.

§ 6. BLACKWALL's Sacred Classics gives many well chosen instances of passages in the classics, which may

justify many of those in scripture that have been accounted solecisms.—They illustrate the beauty and energy of many others, and contain good observations on the divisions of chapters and verses, by which the sense of scripture is often obscured.

§ 7. LIGHTFOOT has collected a multitude of useful and excellent illustrations of scriptures from the *Talmud* and other Jewish writers.—He has also shewn the force of many others, especially in his harmony.—But he rather illustrates particular texts well, than gives a good account of the series of a discourse. And he seems to me very often mistaken in his dates, and in what he says on the occasion, particularly in many of the Psalms.

§ 8. CALMET has all that is valuable in his Dissertations in his Dictionary.—The former is extravagantly dear, the latter is a pretty abstract from the former, and is of a moderate price.*—They should be bought by all means.

§ 9. MEDE has a good many original thoughts, not to be found any where else.—His writings on the Revelations are peculiarly famous,—but his *Diatribe* will best reward a diligent perusal;—yet here many mistakes will be found.

§ 10. HALLET has many uncommon thoughts, but several of them he confesses he owes to Mr. PIERCE. His notions and interpretations of scripture, are so exceedingly singular, that it is worth while to read them, though perhaps not one in ten will appear satis-

* A new and cheap edition of the Dictionary has been lately published in 3 vols. 4to. with a supplement and plates.

factory.—It is observable, that some of those difficulties which he illustrates well, are those in which many other commentators have failed;—and his remarks on the defects of our present Hebrew copy are generally solid.

§ 11. EDWARDS (Dr. JOHN) does not deserve that contempt as a critic, into which he has in some respects fallen as a polemic writer.—His discourse on the scriptures, in three volumes, and three other distinct volumes of Dissertations and Exercitations are reckoned the best of his works, and deserve to be carefully read.

§ 12. Lord BARRINGTON'S Essay on the various dispensations of God to mankind has some important thoughts, but a great deal of it goes on a mistake.—His *Miscel. Sacra* are much more valuable;—multitudes of texts are illustrated by them, especially in the first volume, which is incomparably the best.—It is proper to read his schemes in all the united evidences he can give it, in order to judge what regard is to be paid to the frequent use which BENSON makes of it, in his commentary and discourse on the Acts.

§ 13. LARDNER. The first volume of his Gospel History is one of the most valuable pieces the age has produced;—and a multitude of places both in the gospels and in the Acts are illustrated by it.

§ 14. It will be worth while to read over most of these books, and to note all the most remarkable passages; to make extracts of them in the margin of your Bible, or interleaved Testament.—And let it be

a rule, when a good note occurs, to set it down *immediately*.

LECTURE XVI.

Further Advices relating to Exposition.

§ 1. NOTHING will be of more importance to fit you for this work than copying into your interleaved Bible and Testament useful remarks, interpretations and criticisms that you meet with in the course of your reading, conversations or own reflections.—CLARKE's Bible with notes, and WETSTEIN's New Testament are preferable to all others for this purpose.

§ 2. Let free family exposition be part of your daily work. In this, labour at practical improvement chiefly, not neglecting, however, proper hints of criticism. This will give you an opportunity of saying many suitable things, that will come with more power to the mind, than things much more accurate read from HENRY and others;—it will also diversify family worship agreeably;—and, if you sing, take care to choose something suitable to what you have read.

§ 3. Have a private meeting once a week for exposition;—at these meetings, enlarge chiefly on the most devotional parts of scriptures, in an experimental way. Indulge your private meditations on these occasions freely,—and perhaps very useful hints may arise

while you are speaking.—When you have finished an exposition in the family or vestry, if convenient you may, at least sometimes, retire for a few minutes, review your memorandums, and add any thing remarkable that has occurred to your thoughts.

§ 4. When you intend to expound any scripture the next Sabbath, review it the preceding Monday morning, and endeavour to keep it often in your mind in the week, and at a proper time pursue it attentively with these views, viz.

§ 5. 1. To observe the original force of every word, and to make as perfect a translation as you can, for which the original and versions must be consulted.

§ 6. 2. To observe the particular improvement of which it is capable.—And here let your inferences be often drawn from the *connection* of scripture.—This will furnish rich materials commonly omitted by those who attend merely to the *words* themselves.—Let these suffice for general directions.

§ 7. I shall now give some more particular directions:

1. Select the most useful passages of scripture.—Begin with the Epistles, as they will give you an opportunity of saying many evangelical and useful things.—Go over the harmony of the Evangelists and the Acts.—Omit the Revelation, except some few chapters and sections.—Select passages from the history of the Old Testament; Mosaic laws and the prophets;—but take the whole book of Psalms, Job, Proverbs and Ecclesiastes.

§ 8. 2. Give a clear view of the connection in a few words, but do not attempt to lead your hearers into all the niceties of it, which very few with the greatest pains will be able clearly to understand, and still fewer to remember.

§ 9. 3. When great difficulties occur, do not state them too largely, but rather suggest what may furnish judicious hearers with the best answers to them; and often inculcate those *principles* which will furnish general replies; as, God's judgments are unsearchable;—some parts and doctrines of scripture are inexplicable and mysterious;—many quotations from the Old Testament are only allusions;—and that the actions of persons under an immediate divine commission, are not to be estimated by the common rules of human actions, &c.

§ 10. 4. When the sense of a text is dubious, do not distract the people with many interpretations, but rather propose one or two of the most probable, waving the rest.

§ 11. 5. Aim in all at practical improvement.—Labour to shew the *spirit* of the writer, and for that purpose keep in your own mind and that of your people, the character of the author, and the particular *circumstances* in which he wrote.

§ 12. 6. When you correct our version, do it modestly; and never attempt any unnecessary corrections, nor many various readings, if they do not appear indeed important.

§ 13. 7. Endeavour to make your exposition plea-

sant; to do this avoid dry criticism, and mention such circumstances of history as tend to illustrate it. HENRY and HALL will furnish you with a rich variety of matter; and the comparison of other scriptures will suggest much more.

§ 14. 8. Do not *read* your expositions, but freely talk them over, after having well studied them.

§ 15. 9. Conclude them with a prayer, in which the most considerable scriptures and thoughts of your exposition should be introduced in a devotional way.

LECTURE XVII.

On Catechising.

§ 1. THIS is a very important branch of a minister's office; and, if properly managed, will be the means of stocking children's minds with divine knowledge, of teaching them to improve their time, and, by exercising their memories, of considerably strengthening that faculty.—It also conciliates their affections, and cannot fail to increase the esteem of the parents; and it serves to keep our minds impressed with a due concern for the rising generation.

§ 2. I shall here offer some hints on the choice of catechisms. In general, I advise, that they be *varied* according to the age and improvement of the children. The Assembly's Catechism is very excellent, but improper for very young children.—Dr. WATTS is far

preferable for the first, and ought to be taught children under six or seven years of age.—After this is learned through, his second should be committed to memory;—and then the Assembly's, first without, then with Mr. SOME's Exposition.—Recommend WATTS's Preservative against Sin and Folly to be *read* by them, rather than got by heart; and some easy familiar book of scripture history, illustrated by cuts, which may be taught children before they are capable of reading; and which afterwards, for the first seven or eight years of their lives, ought to be made as much as possible their diversion.—To all this should be added a confirming catechism for those who are grown up to sixteen or twenty years of age.—A brief view ought in this catechism to be given of natural and revealed religion, and a foundation insensibly laid for answering objections.—Proofs both of the protestant religion, and the propriety of our dissent, should also be introduced; but this ought to be managed with great tenderness towards the establishment.—The nature of schism should likewise be explained.

§ 3. The MANNER of managing this work comes next to be considered. It must be varied according to the different ages and circumstances of the persons with whom you have to do.

§ 4. For general directions take the following:—Let most of the children be catechised in private, in the vestry, on some week day.

§ 5. Take a list of their names, and call it over, that you may know who are absent.

§ 6. Have a little class of the oldest of them, to whom you may expound some catechism at large.—Begin with the Assembly's by Mr. SOME, then explain Dr. WATTS's second catechism, which is the most excellent of the sort in our language. Let this class also learn select portions of scripture.

§ 7. In conducting this business observe the following rules:——

1. Instruct them in as plain a manner as possible, waving all niceties of thought or expression, and studying to make yourselves well understood.

§ 8. 2. To keep up their attention, and try their understandings, ask them some easy questions of your own.

§ 9. 3. Take care to lay the greatest stress upon what is most practical and affecting.

§ 10. 4. When they answer wrong, or appear negligent, do not upbraid or terrify them, but if the failure has been gross, gently reprove them, at the same time endeavouring to keep up their spirits.

§ 11. 5. If they do well, not only commend them, but have little rewards for them. Let WATTS's second catechism be a reward for learning the first; and Mr. SOME's for learning the second.—Besides these, present to them who do extraordinarily well WATTS's Hymns for children, WRIGHT on Regeneration, and on the Deceitfulness of Sin,—JENNINGS's Sermons to young people,—or other proper tracts that you may meet with.

§ 12. 6. Close these exercises with a serious and

lively prayer. Go over the instructions you have given them. Here a preaching prayer may sometimes be very proper. Pray affectionately for the children. Take care you are not too long. Be and appear to be very serious.

§ 13. 7. Contrive to have some grave friend, if possible, with you to see that they behave well; and, if they trifle, take them home and reprove them, or make them stay longer, and talk with them when the others are gone.—Take care of the seriousness of your deportment, throughout the whole;—it may impress their minds.

LECTURE XVIII.

Further Directions about Catechising.

§ 1. LET it be a constant rule, when you are settled, to expound the Assembly's Catechism one part of the year, before sermon in the afternoon.

§ 2. Select a set of children that will answer the questions correctly and audibly.—Promise them that if they constantly attend, and take great care to repeat their catechism well, they shall have a book given them as a reward at the end of every season of catechising.

§ 3. Take care to have in readiness some good remarks, that you may have something to say worth

hearing. Get an interleaved catechism, and when any good thought or expression occurs to your mind in private, make a memorandum of it there.

§ 4. Have something here for the benefit of those who are advanced in years, and make some application to them.—These exercises will instruct the ignorant, and teach parents how to catechise their children.—Never forget to desire parents to enlarge upon some particular points of importance, when they go home.

§ 5. Be very careful that you do not confound the children.—Seldom reprove them publicly if they do not answer right, but remember to talk with them in private.—Let them know it is an honour you have done them, to choose them out of their companions, and exhort them to be careful to preserve it.

§ 6. Engage the assistance of others,—especially the assistance of friends in buying books. There will be some considerable expence, as I advise that books be given to all,—the children of the rich as well as the poor,—lest the distinction should appear invidious.

§ 7. For this purpose endeavour to be acquainted with gentlemen who are trustees for the useful charities of giving books; or who themselves contribute towards them.—Get some exhibition from the church-stock, or prevail on some of your friends to contribute towards buying books.—Grudge not something handsome yourselves, if you can afford it, to promote so good a cause;—it may in many respects prove advantageous.

§ 8. Urge parents to assist in carrying on this work. Often mention this in the pulpit as part of their charge. Advise them to make this their business, especially on the Lord's-day evening.—Recommend it also to parents in private, and see that they are furnished with proper books, and when you visit families where there are children, catechise them before their parents.—This will fill up the time well; will teach such parents how they are to conduct the exercise, and will engage the affections of both parents and children.

LECTURE XIX.

On administering the Sacrament of Baptism.

§ 1. DO not baptize the children of the openly profane, as it may harden them in their wickedness;—but refuse the children of none who make any thing of a hopeful profession of religion, whether they be church members or not, attend the meeting or go elsewhere.—Never, however, go into the congregations of your brethren to baptize the children of their people, unless, which is sometimes the case, they scruple infant baptism themselves.

§ 2. Insist not upon their bringing their children to meeting to be baptized.—If you have a mixture of baptists it may perhaps give offence, and private baptism will give you greater freedom in your address to

the parents:—And for this reason do not baptize many children together, nor grudge an hour or two to any family on such an occasion.

§ 3. Engage the presence of two or three friends of some reputation in the society when you can;—both to prevent reflections, if the characters be dubious, and to preserve more solemnity in the administration.

§ 4. Before you baptize the child, visit the parents, if you have any opportunity, and talk seriously to them, that you may, if possible, bring them to a sense of the solemnity of the ordinance, and promote a proper preparation for it.

§ 5. Let the method of administration be generally this:—Begin with a short prayer,—then deliver a brief discourse on some text of scripture.—Keep a little catalogue of proper texts for such occasions; that you may have a proper variety, when you dispense the ordinance at different times, before the same persons; such as "I will be a God to thee and thy seed."—"I will make with thee an everlasting covenant."—"One generation shall rise and declare his works to another."—"Who am I, and what is my house, &c."—"Baptize all nations in the name of the Father, and of the Son, and of the Holy Ghost."—Suffer little children to come, &c."—"The promise is unto you and to your children."—"Baptism is not putting away the filth of the flesh."—Touch gently sometimes at the reason of infant baptism; but generally employ your time in addressing the consciences of the parents, and endea-

vour to raise such affections as are suitable to the occasion.—Then pray, confessing the original corruption of our nature, and the demerit of sin;—acknowledge also the goodness of God in sparing root and branch, and do it affectionately. Pray also that the parents may be suitably assisted in the discharge of their duty; and let all tend to fix proper impressions on their minds.——Receive the child from the hand of one of the parents, as soon as the prayer is ended, then ask them both, Whether it is their sincere desire to give themselves and their child up to God, and their purpose to educate it in the christian faith and fear of God?—And on their intimating their intention, solemnly pronounce the words of baptism, taking care to pour some water on the child, and to pronounce the name of each person of the Sacred Trinity, in a very distinct and audible manner.—Take care also that the name of the child be so mentioned that it may evidently appear the end of the ordinance is not *giving* a name, but only that you might speak by that name to the child.—Then return the child to the parents, giving them a short charge to "Train it up in the way it should go." Then give them some particular directions and cautions for this purpose. Especially plead with those parents who have had a religious education, or for whom God hath done any thing remarkable in his providence.—Remind them of the obligations they are under to pray for the child, and to resign it to the Divine Will, that if it be taken from this life, the transactions of the baptismal day may be recollected as

an engagement to christian submission.—Conclude your discourse with an address to the spectators.—If there are any children belonging to the family old enough to be quietly present, desire that they may be, if possible,—and drop a word to them touching the meaning of the service.—Then renew your thanksgiving and prayer; especially for the family, and the several branches of it, as well as for the families of the friends present, and the interest of Christ in the rising generation.—Conclude all with a benediction.

§ 6. In the entertainment which generally follows, "Let your moderation appear to all;" and endeavour to conduct the conversation so that good impressions may be promoted rather than, as they too frequently are, weakened and erased. Remember you have many eyes upon you, and much of your reputation will depend on your conduct at such seasons. Allow yourselves intervals of moderate cheerfulness, but rather err on the grave extreme; and always retire as early as you conveniently and decently can.

§ 7. Keep a *register* of all the children you baptize, and the time when you administered the ordinance, which will be a means of preserving the state of families in your minds, and will lead you into proper inquiries about the state of the youth of your charge;—it may also serve to settle some disputes arising with regard to the age of children.

§ 8. Lastly, When you baptize persons of riper years, talk seriously with them, chiefly on the nature of the ordinance;—and if they insist upon being bap-

tized by immersion, do not absolutely refuse them, but rather intimate your desire that it may be done by another person.—Admit none to this kind of baptism, but those whom you and the church are satisfied in admitting to church communion.

LECTURE XX.

On administering the Lord's Supper.

§ 1. LABOUR to prepare your own hearts for the ordinance with all possible care.—Begin with some suitable reflections for the purpose early in the week.—Pray earnestly for divine assistance, and let the day before be commonly observed as a day of solemn fasting and prayer.

§ 2. Choose some evangelical, and generally some comfortable subject for sacramental days, and bestow some extraordinary trouble on the sermon, especially the devotional parts of it.—Sometimes, however, a faithful address to those who are under a religious profession to walk worthy of it, is extremely proper.

§ 3. In the interval between the close of the general service and the administration of the ordinance, be very earnest with God for his presence, and labour to come to the table as devout as possible.—Much depends on the temper with which things are begun.

§ 4. Introduce the administration with some extem-

pore meditations on some select texts of scripture;—generally such a text as hath some connection with the subject, or at least the ordinance.—In these addresses avoid critical niceties by all means, and pursue a strain the most pathetic.

§ 5. In the prayer before receiving the elements, as well as in all the rest, be moderately short;—dealing much in confession of sin;—this may generally be connected with your extempore discourse before.—Take due care to introduce a variety of thoughts in prayer and speaking.—In the prayer before the cup renew your covenant engagements.—Drop some pious hints afterwards, before you receive the cup, as well as while you are breaking the bread and pouring out the wine.—Here it may be proper to take passages of scripture to explain, enforce, &c.—After singing, conclude with thanksgiving, and be particular in praying for the church of Christ in general, and especially that to which you are more immediately related.

§ 6. While the elements are being distributed generally continue in silence, in order to give room for the exercise of secret devotion.—Make a pause before receiving the elements, and exhort others to do so.—Address a word now and then chiefly to spectators, remember them also in prayer;—it is often the means of cherishing good impressions.

§ 7. Look round the church and congregation after you have dispatched what is more immediately your concern, and lift up your heart for particular persons as your eye singles them out, and as their concerns

may require.—Throughout the whole ordinance cultivate a *social* temper, and give the soul room to expand and soften itself into the most friendly sentiments,—not only towards those present, but the whole church of Christ. And do not forget those under persecution for religion, the afflicted, the dying, the poor, vacant congregations, &c.

§ 8. After the ordinance is over retire, if possible immediately; recollect as much as you can of your meditations, and sometimes write them down with all the improvements that may be suggested to your minds.

§ 9. Let the whole of your discourse on a sacramental day be particularly spiritual and heavenly,—and as far as the infirmities of nature will allow, let every moment of it be devoted to God with the utmost zeal and care.

§ 10. Lastly, in your retirement, after you have been at the Lord's table, consider what you can do more for God.—Perhaps then you may find some schemes of usefulness dart into your minds, as well as things of importance with regard to your own souls, and the congregation, that had not before been thought of.—And take great care to act according to the resolutions you have formed, and without the least delay.

LECTURE XXI.

On Visiting in General.

§ 1. LOOK upon this as a considerable part of your pastoral work.—It obliges your people, it gives you an opportunity of serving them not only by your private discourse, but, by letting you into their circumstances, you may be the more capable of making a proper application to them in public.

§ 2. Endeavour to get proper information as to the state of your congregation and church.—For this purpose, when you come to a place, take a catalogue of the names of the persons that subscribe,—statedly attend,—church members,—and the poor.—Make it a rule to see each of them at their own houses.—Let two or three of the most judicious be chosen, with a view of getting information with regard to the characters of the rest.—Entreat them, moreover, to inspect the behaviour of their brethren and friends,—and to inform you of such things as, upon the whole, they think you ought to know.—This, however, will not be necessary, if you have any persons solemnly set apart by the congregation for this purpose, which to me appears a rational and scriptural thing.—Have proper times of meeting with the persons appointed to this work,—to talk over church affairs;—and always conclude your conference with prayer.—Every Monday before the sacrament will be a very proper time for this business.—Consult with them before you propose any to communion.—Do not despise flying

stories;—either they have a foundation, or they have not,—if they have, they ought to be regarded,—if not, care should be taken to remove the reproach, and fix it on those who raised it.—At the same time, however, do not be too ready to believe them. A general caution may be grounded on a flying story.

§ 3. Make a pastoral visit to each family,—at least once a year.—In this visit talk to the master and mistress of the family. Renew a solemn charge to them to take a religious care of their family.—Then inquire into the state and character of their children and servants.—Set down the names of both, the first pastoral visit you make,—and alter the list as occasion may require.—If you have an opportunity, talk with the several members of the family.—At a proper time charge upon them a due regard to their eternal concerns, especially the tender branches of the family.—Proper addresses weekly or monthly to the members of your own family will fit you for the regular discharge of your duty on this head.

§ 4. After you return make some memorandums how you find things,—keep a catalogue of cases, disposed under different particulars. This book must be kept secret. Let no one in the world see it.—Make it unintelligible to every one but yourselves —Let there be one catalogue of those who appear unconverted,—another of those under serious impressions,—another of those who seem of hopeful disposition,—another of those who are proper to bring into communion, when occasion offers;—and another of those who have ge-

nerally acted very well, but in some instances need to be admonished and censured.—On your day of fasting and prayer which may be about once a quarter, look over this book, and see what is necessary to be done for the service of religion among your people.

§ 5. In your occasional visits call frequently upon persons of great importance in your congregation,—especially if you live near them;—but endeavour to proportion your visits not merely to the external circumstances of the family,—but to the opportunities of usefulness.—Visit frequently those under any extraordinary affliction,—and those in whose circumstances there has been lately any peculiar change.

§ 6. In all your visits take a great deal of notice of children. Give them texts to learn,—and little rewards for learning them. This will often furnish matter for good discourse, and will engage the affections of children, which may be of importance to your future life, and their eternal welfare.—Some children will listen to a minister, who will not regard a parent.

§ 7. In all your visits, remember to behave like a minister, grave and serious;—though sometimes pleasant, yet never too much elevated with mirth.—Take heed at entertainments, not to be very much charmed with any thing you eat or drink;—be pleased with all, but do not indulge too nice a palate.—Drop some serious hints,—and take care, if you have a convenient opportunity, to conclude with prayer.

§ 8. Be very careful that you retire in time,—and

do not outstay the spirit of conversation;—nor spend so much of your time in visiting as to lead people to suppose, that your time hangs heavy upon your hands.—A loitering, idling, tattling minister is a contemptible character.—Rather appear properly full of business; and let it not be mere affectation.—Every hour will be well filled up if you attend strictly to the various duties of your office.

§ 9. When several of your congregation meet at a private house, be amongst them if convenient;—partly with a view to regulate their hours,—and to oblige them with your company.—You may also have an opportunity of making conversation useful. By all means spend some time in prayer before you separate.

§ 10. Engage your people sometimes to visit you;—and always, on these occasions, entertain them with a prudent hospitality,—but never affect grand entertainments.—Set apart one day in the week to attend to those who wish to come to you upon spiritual accounts.—Talk seriously and tenderly to such, and pray with them at large.—Recommend their peculiar cases to the divine regard in the most affectionate manner;—this will have a tendency to make you experimental preachers.

LECTURE XXII.

On Visiting the Sick.

§ 1. UNDER this head I would first make a few preliminary remarks.—You will remember that this part of a minister's work is very important. With regard to some it is the only kind office you will ever be able to perform for them.—Perhaps if you neglect it, they may go into the presence of God with a testimony against you.—Sometimes you will have to visit persons, who have been entirely regardless of religion,—to whom you may prove of singular advantage. —At other times good men,—and they may end life in a manner more comfortable,—and more honourable to religion, on account of it;—or if they live, they may make a better improvement of their future moments.—The discourses you have had with them in health, which were at the time reviving cordials to their drooping spirits, will not be entirely without a relish on their sick-beds;—but let not this relax your purpose of visiting them;—at these times, more than when they were healthy, you ought to attend to them; remembering that when sorrow makes the heart droop, then a good word makes it glad.

§ 2. Remember that visiting the sick is a very difficult part of your work.—It is not sufficient merely to put up a hearty prayer to God;—but we ought to be concerned to make a solemn preparation for the work.—AUGUSTINE wondered that ministers should take such care to prepare their sermons,

and never take care what they should say to sick people.

§ 3. You should not wait to be sent for;—but when you hear that any of your congregation are ill, take the first opportunity of visiting them;—for diseases often take a quick turn.—Generally take the beginning of an afternoon for this purpose.—It will be proper to allot a certain portion of the day to this work, if you are in a large congregation. This will be like laying aside a bag for charitable uses.—Keep a catalogue of the sick.

§ 4. Let your visits be frequent,—but not too long;—and be very solicitous that they may turn to the best account.

§ 5. Before you go, consider seriously how you ought to behave;—what is to be said and done;—and pray that God would go with you.—Remember how very difficult it is to do good.—And be sure to preserve a good conscience on these occasions.

§ 6. More particular directions respecting the *manner* in which visits to sick people are to be conducted.

§ 7. First, I shall give you some hints relating to the precautions to be taken, in order to know the case of the sick.

§ 8. For this purpose some use may be made of others.—Consider yourselves and inquire of others their public character,—especially from those who are best acquainted with them,—and above all from religious persons;—a pious parent, for instance, concerning a child; a master, concering a servant, &c.

§ 9. Be solicitous for proper information from themselves;—particularly if you have reason upon the whole to believe their state is bad.—If you have only a general idea that they are wrong, without having any great immoralities to charge upon them, then be so much the more solicitous to gather something from their own mouths,—on which you may ground a plain and awakening address. Send their relations, if you can conveniently, out of the room;—then ask the person seriously, if he hath any thing particular to say to you with regard to the state of his soul.—Inquire what his hopes are, and especially on what foundation they are built.—When you have asked him a few questions on these heads leave him room to talk;—perhaps he may freely and fully tell you his state.

§ 10. If he does not, ask him such questions as these.—Has sin ever been your grief and burden?—What have you done to get rid of it?—In what view has Christ appeared to you?—What are your thoughts of the covenant of grace?—Have you kept up secret prayer?—Have you felt the power of scripture upon your heart?—Have you been concerned to give your thoughts and affections to God, as well as your external actions?—Have you felt a struggle with the temptations of Satan,—and the corruptions of your own heart?—Have you inquired after the remedies of the particular distempers of your own mind?—And so far as you have understood them, have you endeavoured to use them? &c.

§ 11. SECONDLY, I would now offer a few remarks

on the advices to be given them, and discourse to be held with them.

§ 12. If their sickness be threatening, some advice as to their *temporal* affairs may be needful;—but your main business relates to their spiritual concerns.—As to temporal affairs, advise them, as briefly as possible, to make a disposition of them by will.—Sometimes this is of great importance,—at others, however, it is not. If there be any suspicion of ill-gotten wealth or property, urge them to an immediate restitution, as absolutely necessary;—and should they refuse, warn them of their danger and pray for them;—but in other respects show them but little attention.—Be very cautious that you do not give the smallest intimation that you wish to turn the will into such a channel as may be most for your own interest.—When you know that legacies are designed, have as little as possible to do with the will.

§ 13. As to *spiritual* concerns, your advice must be regulated by the state and character of each individual;—there is the bad, the dubious, and the comfortable.

§ 14. I. You will find some whose conduct is *bad*,—and that are really in a state of condemnation and misery.—Here your duty is plain, though the execution of it will be difficult.

§ 15. 1. Labour to convince such, that their case is very dangerous.—In doing this, you are to rest your arguments chiefly on scripture, with their own representation of their case.—If you find that there is any

one sin prevalent in their character, rest your charge upon that.—If drunkards, liars, &c. bring such texts as prove they will be shut out of heaven.—Represent the aggravation of their sins, particularly the religious advantages they have enjoyed.

§ 16. 2. Rather lament over, than upbraid such persons.—Severity will produce hatred;—and probably they will not wish to have any thing further to do with you.

§ 17. 3. Be careful you do not drive them into despair,—especially when you see that they begin to be awakened to a sense of their danger.—While they appear unconcerned, urge the most dreadful things,—represent to them the wrath of God, as inexpressibly dreadful,—borrow images from present and familiar things,—such as the burning of a fever,—the tossings of a restless night, &c.—By these, endeavour to impress upon them some idea of the excruciating and everlasting pains of hell.—But, as I have said before, do not drive them to despair; but as soon as you conceive they need consolation, exhibit to them the riches of the mercy of God in Christ.—Repeat the most consolatory passages of scripture that you can recollect,—and let them clearly see that you have pointed out their danger, only to prevent their ruin, and lead them to the Saviour.

§ 18. If you conceive that you discern something in them that looks like genuine, evangelical repentance, be not too ready to administer consolation,—except as conditional;—there is a great danger in

authoritative absolution.—Tell them plainly that if they do not rest their souls on Christ, there is no room for hope.—Remind them of the treachery of their own hearts, that they may maintain a due jealousy over themselves, and see to their sincerity before it be too late.—Represent to them the peculiar aggravation of their sins,—particularly the misimprovement of a religious education, means of grace, afflictions and temporal enjoyments. After all, perhaps, little will be done the first visit;—but repeat it,—and particularly as your hearts charge you with past neglect of such unhappy creatures.

§ 19. II. You will be called to visit others, whose characters are *dubious*.

§ 20. 1. Exhort such to a very diligent scrutiny into their state.—Point out the importance of their being acquainted with their case, and especially inculcate the doctrine of human depravity and the deceitfulness of the heart.

§ 21. 2. Advise them to be willing to know the worst.—Tell them they cannot make their case better by shutting their eyes,—but on the contrary, it will be worse if they entertain false hopes;—and that a strict examination of themselves can do them no harm, nor renewed acts of repentance be of any injury, even if they are real christians.

§ 22. 3. Assist them in this work by particular representations of the religious dispositions, desires, fears, hopes and pursuits of good men.—Go over again what was said to them, while you were sounding

their consciences;—and in proportion to the dubiousness of their case, urge these things more strongly.

§ 23. 4. Give them your own judgment plainly and seriously.—Remember, when you pray with them, particularly to offer up earnest petitions to God to lead them into the knowledge of themselves.

§ 24. III. See what should be done for them of whom you have a *good hope*.

§ 25. 1. Endeavour not only to support them, but to raise them to a cheerful, animated and thankful frame.—If they are afraid of death, point out to them the great promises of the gospel.—Endeavour to raise in them admiring and adoring thoughts of divine grace.—Nothing can be more reasonable, as well as scriptural, than that a christian should go out of the world cheerful,—rising like a guest, satisfied with his provision, and thankful to the master of the feast.

§ 26. 2. Exhort them to bear an honourable testimony to religion with their last breath, and to recommend it to all who come to see them, as a thing of the first importance.—Deathbed addresses have often been very useful.

§ 27. 3. Urge upon them the proper exercise of patience and resignation; and that they carefully avoid peevishness and illnature.

§ 28. I now come to say something about the manner how to *pray* with the sick.

§ 29. 1. Take care that your prayers are not too long.—Never notice public affairs, unless when praying with dying christians of eminent characters.—

Rather enlarge on the general interest of Christ in the world; and pray for a universal revival.—Good men have always a zeal for it, but even on this head be not too long.

§ 30. 2. Let your prayers be as serious and spiritual as possible.—Labour to get yourself into a good frame. —Lift up your heart to God for the influences of his Spirit.—His teachings will make this work pleasant to yourselves, and delightful to real christians who may join with you.

§ 31. 3. When the person seems to be in an unconverted state, represent his case awfully before God, and earnestly beg of him to have mercy on him.—Here you are to endeavour to "save him with fear, plucking him out of the fire."—Pray that God would give him a little more time, and that he may be reprieved before the sentence of wrath be executed upon him.—This may awaken more than an express exhortation;—it may also impress others.—A contrary method will tend to harden those of the same character.—Take care how you call them the servants of God;—our brother or sister is rather more proper on these occasions;—this, however, may have a bad effect,—and it is what we object to in the funeral service.

§ 32. 4. When you pray with a dying christian, be much in expressions of faith, and ascriptions of praise for him.—Acknowledge the favours God has bestowed.—Praise him for regenerating grace, communion in ordinances, sanctifying influences of his Spirit, promises of divine consolation in death, transporting

views of a glorious resurrection;—and for enabling him to adorn religion in his life, and persevere to the end.—This must be so managed as not to appear like flattery.—Praise God for comforts received in confinement, for the serenity and peace with which he is enabled to look into an eternal world, and for the hope, that though he dies to us, he will live to God.

§ 33. 5. Do not forget, on these occasions, to pray for those of the family who may join with you,—and particularly that they may be prepared for the will of God, and that the affliction may be sanctified to fit them for sickness and death.

§ 34. Take the following hints by way of *appendix.*

1. Do not neglect the directions here given, because the illness does not seem dangerous.—Such neglect, perhaps, may be attended with fatal consequences. Act always on supposition of the worst, and it may turn to good account. To habituate yourselves to these rules is of great importance.

§ 35. 2. If the person recovers, still follow him with your serious exhortations. Visit him in his recovery; remind him of former convictions and confessions,—urge the vows of God which are upon him. Pray with him, and remind him how eternity appeared to him in his affliction, and what thoughts he had of another world.

§ 36. 3. If it please God to remove the sick person, be sure to visit the surviving relations;—at least, two or three times, with a view of leading them to a due

improvement of the providence;—thus endeavour to co-operate with divine Providence, and you may, perhaps, find divine grace operate with you;—under such circumstances they will be the more ready to attend to your advice.

LECTURE XXIII.

General Maxims for Conversation.

§ 1. ENDEAVOUR to know mankind, and properly to distinguish their characters.—Do not suspect all; do not trust all.—Never put yourselves and your usefulness in the power of any.—Believe not every account of a character that is given, especially if it comes from the lips of an intimate friend, or a real enemy.—Observe every sudden alteration of persons' countenances and behaviour, particularly on extraordinary emergencies.

§ 2. Behave with constant modesty to all. Never *offer* your services in any of the duties of your functions upon *public* occasions.—Nor, on the contrary, obstinately refuse your services when they are requested.—Do not appear highly satisfied, nor much displeased with your own performances; to find fault with them appears like inviting praise, and to discover a good opinion of them will always be construed into pride. Do not therefore even make them the subject

of conversation. Boast not of the labour you bestowed on your compositions, nor of the ease with which you dispatched them.—Do not repeat the substance of your discourses unsolicited.—Upon the whole, neither appear to hunt for reputation; nor to despise it.

§ 3. Treat every body with condescension and complaisance, but not with the same sort. Remember that the rich tradesman generally stands more upon ceremony than those who are of the highest birth and most refined education.—Frankness pleases country people, to whom formal bows are very contemptible.—Never depend upon merit without complaisance.—As you must at times refuse invitations, study to do it in the most obliging manner.—Be nearly upon a level with your company, and do not attempt to outshine them too far.—Remember to send people away as well pleased with themselves as you can without flattery, which is always to be abhorred. And for this purpose endeavour to think as well of others as you reasonably can; and be not too sharpsighted to discover faults, nor too severe in censuring them.

§ 4. Preserve a character of strict fidelity. And for this purpose be exact, but not confident in repeating facts.—Take heed not to talk too much.—Promise little, and when you have made promises, be punctual in performance; rather do more than you have promised than less, and sooner than later.—Take heed of seeming to be every bodies' man.—Never show so much complaisance in one company as to be inconsistent with what you show in another.

§ 5. Have no quarrels, if possible, with *any*; but especially with persons of eminent reputation,—or of no reputation at all.—If you have received any injury, forgive it heartily and not merely seem to do it.—If you remember it, let it be only to make you cautious, and do such persons all the kindness you can. This is the best way of taking revenge.—When you have, through negligence of heart, done any thing that may justly offend another, frankly confess it and ask pardon.—If you have asserted any thing that you find to be a mistake, confess it, and be thankful for better information.

§ 6. Affect not to pry into the circumstances of families, you have business enough of your own, and be not forward to give directions to them in their worldly affairs; but if you see they are going to ruin, reprove them seriously at proper seasons. Sometimes a plain, serious address may save a family.—Labour, on such occasions, to get such a knowledge of their situation as will enable you to give suitable counsel. Be not however too forward in giving it. When your people are distressed, do all you can to comfort and assist them;—keep up your acquaintance with substantial persons by whose assistance you may be a help to others.

§ 7. Affect not a priestly authority.—If you fix with a church of a congregational form, give them all the satisfaction you reasonably can.—Wean your people insensibly from an excessive attachment to particular forms; especially by expositions on detached

portions of scripture.—When you speak to the church as such, do it always with a mixture of tenderness and respect.—Remember Christ has given his ministers no power over men's persons, possessions or judgment.—All we have to do is to advise and admonish.—Remember what a disgrace it is to quarrel with a society under your care,—and endeavour to avoid whatever has the least tendency towards it.

§ 8. Live above all appearance of worldly-mindedness; and not only the appearance but the thing itself.—Be satisfied and thankful for what you have, but do not make a great show of plenty; especially before those of known generosity, or great covetousness.—Manage your expences with frugality.—Keep an account of what you receive, and what you expend.—Remember that a minister loses much of his respectability and influence when he has the character of one who spends too fast, unless it evidently appears that it is owing to nothing but excess of liberality; and an excess even in that does not, on the whole, raise his character.—Be sure, however, to lead the way, as far as you prudently can, in all generous expences.—All you have is, in one way or another, to be devoted to God;—and to him you are to trust to provide for you and your's.—Do not attempt to screw up your people to a subscription beyond their power; if they do not give you what is necessary, it is a just cause for removal.

§ 9. Talk not of leaving your people, till you see your way clear; and after all be very cautious. If

you are in a large congregation, where you are beloved and useful, and have the conveniences of life in any moderate degree, the increase of income, provided it be not absolutely necessary to your support, is a wretched reason for leaving a charge.—Nor is the pleasantness of situation, or a desire to be nearer your relations much to be regarded, if you have your health.—The presence of God and success in your labours, are the main things to be attended to.

§ 10. When differences arise, do your utmost to compose them.—Plead with each of the parties by themselves, but side not hastily with either.—Avoid arbitration, lest you make yourselves enemies, and rather procure some other person to arbitrate the affair, than expose yourself to censure, and your usefulness to danger.

§ 11. Be cautious in undertaking any thing, or of resolutely pursuing what you have begun.—Scatter some flying reports of a thing before you do it, that you may see what people think of it.—Stake not your reputation upon any thing you undertake. Use proper instruments for things not very agreeable to the church and congregation or neighbourhood, whenever it be necessary such things should be done. Leave room for an honourable retreat, and appear not to be much impressed with the disappointment.

§ 12. Observe proper times for talking. Reprove very tenderly and respectfully, when you do it personally. Let it always be in secret. Sometimes you may drop a hint, which may give a person room to

reprove himself, in mixed companies; especially if you have reason to believe he is not aware you know his faults. Have proper stories and passages from authors for this purpose. Sometimes lend books, and mark the most remarkable passages.

LECTURE XXIV.

Rules of Conduct towards those to whom some Particular Care and Regard will be requisite.

§ 1. FIRST, to Deacons, or those who stand in their place. Their business will be to provide for the Lord's table, for yours, and for the poor's.—Let such persons be chosen to this office, if possible, whom you can entirely trust, and who are esteemed and beloved in their place.—Leave charitable cares to them, and consult them before you propose any to communion.—For this purpose have a meeting with them at some private house once a month, a little before the preparation day.

§ 2. Secondly, towards other persons of eminence in the congregation, whether on account of age, circumstances, or character, discover a very tender regard. The aged visit and pray with.—Bear to hear their stories of what passed when they were young,—and if there be any remains of wisdom in them you may profit much by their conversation.—As to persons

of wealth, honour, and learning, do not idolize them; nor give yourselves so much to their company as to neglect others,—yet you will do well to remember, that some peculiar honour and attention are justly their due.—Never forget that while the common people are not to be despised, they are not to be too much trusted. —Eight or ten of the most substantial and intelligent persons in a congregation often turn the whole; endeavour therefore not only to secure the affection but the reverence of such. This can only be done by a prudent and steady conduct, and by solid and strong sense, both in the pulpit and in conversation. Beware they do not think you a weak but well-meaning man. As to persons of eminent piety, discover a great regard for them, be their circumstances what they may.—Talk often with them, and pray with them. And those whom God has favoured by peculiar visits of his grace and interpositions of his providence, honour, love, and serve with a peculiar zeal. Who are we that we should slight those whom God honours?

§ 3. Discover a great concern for the welfare of youth. Sometimes preach expressly to them.—Present them useful books.—Often address them in public, when the whole discourse is not designed for them,—and often do it in private.—When you see them under convictions, labour to the utmost to fix them, and when you are satisfied with their state, bring them early into church fellowship and the communion.—If any before or after communion get into bad company, warn them seriously, tenderly, and

affectionately. Single out two or three hopeful youths to watch over the rest.

§ 4. Have an especial regard to the afflicted. When you receive notes to pray for any, keep them; and when you return home look them over and make memorandums of their cases; both to give them a place in your present devotions, and that you may visit them. Mention their cases, in public prayer, with a prudent copiousness; but much more largely when with them in private. Endeavour to assist afflicted persons in temporals as well as in spirituals.

§ 5. Be moderate in opposing those who have notions of religion different to yourselves.—Bear with their zeal,—be yourselves an example of candour and meekness.—Seldom run upon their notions in the pulpit directly. When you do, avoid every thing that looks like spleen against their persons. Do your utmost to gain their affections by serving them to the extent of your power.

§ 6. To those who are disaffected to your person and ministry, be not sharpsighted to see it; and when it is so plain that it cannot be overlooked, if they are good men, talk over the affair mildly with them; and endeavour to effect a reconciliation if possible; and if that cannot be done, dismiss them with as good a testimonial, as to their character, as their case will bear.—If they are vicious men, be still, till an opportunity of exposing and overbearing them at once offers.

§ 7. When any fall under censure, inquire dili-

gently into the fact; and then consider whether they should be admonished, suspended, or excommunicated. Let suspension, however, generally precede excommunication.—Let some person always be sent to hear the excuses of the party accused.—If they cannot clear up their reputation, propose the matter at a church meeting;—if the case be notoriously bad, pronounce sentence at the table of the Lord with great solemnity.—Pray for such persons seriously and affectionately, and make them one pastoral visit afterwards.—If they repent after a proper time of trial, restore them tenderly, but awfully; and let the confession be public, if the offence has been so.—Have a strict eye upon them afterwards, and admonish them frequently if you perceive them wavering or going astray.

LECTURE XXV.

On Behaviour to other Ministers, and Miscellaneous Remarks in the Conclusion.

§ 1. ON this interesting subject I shall offer, First, Observations relative to your own brethren.

§ 2. 1. Treat them with respect. Think as honourably of them as you can, and speak well of their labours.

§ 3. 2. Avoid every thing that looks like sheep-stealing.

§ 4. 3. Assist them as much as you can in their temporal affairs.—For this purpose keep up a correspondence with people in good circumstances, and those who can inform you of legacies, &c.

§ 5. 4. Employ the most popular of them in your absence, especially those who are dearest to your people.

§ 6. 5. Encourage meetings of ministers.—Take heed however they do not grow up into authoritative synods—and that they be not burdensome to the places where they are kept.—Let the entertainment be moderate, and days of fasting and prayer for the success of the ministry be kept, wherever they are.

§ 7. 6. Encourage a society for books.—This may be of use to you and your brethren, and lead to frequent and profitable interviews.

§ 8. 7. Have but few intimate friends.—If friendship must be broken off, let it be civilly;—do not drop it abruptly, but insensibly.

§ 9. I shall now give you, Secondly, some observations relative to those of the Establishment.

§ 10. 1. Be very prudent in their company; as in the nature of things you cannot expect them all to be sincere friends to you as dissenters.

§ 11. 2. Treat them on all occasions with respect. Do not enter into controversies with them, much less rail against the establishment, either then or at any other time.

§ 12. 3. Protest, if it be necessary, that you are conscientious in your dissent; and appear ready to be informed on any point of the controversy; but having the chief reasons of nonconformity at hand, do not fail to produce them if you are forced to defend yourselves.

§ 13. 4. Never join with any of them who expose your weak brethren.

§ 14. 5. When you meet with any truly pious, humble and peaceable men in the establishment, honour them,—and be on free and friendly terms with them if they wish it.

§ 15. Thirdly, some observations relative to lay preachers.

§ 16. 1. Do not contend with them, nor inveigh against them.—God has used many of them for excellent purposes, and we must not tie him to our rules.

§ 17. 2. If there be any in the congregation over whom the great Head of the Church may place you, avoid intimate friendship with them—but let them be treated kindly. Do them good and no harm.

§ 18. 3. Endeavour to outdo them in what is good in their own way. Consider what makes them popular—viz.—Preaching Christ—Free grace—Visiting—Religious conversation, &c.—Let all these be your care, for they are all your duty.

§ 19. Miscellaneous remarks. In your settlement follow and do not force Providence.—Avoid by all means standing candidates with others.—Never go to

any place but on a considerable majority.—Keep your old friends, and get new ones.—If a few of reputation are uneasy do not accept a call.—Go to a place at first where you do not intend to spend your lives, if it may be the means of making you easy for a time, and place you in a situation for usefulness and improvement.—Labour to keep your people always in as good a humour as possible.—If any thing grieves or offends them, alter it if you can with a good conscience.—Remember, when a minister is despised his usefulness is at an end, and no pulpit talents can support him without prudence.—In conversation be lively, but always have some useful hints, to shew that you are a christian and a man of sense.—Never be ashamed of religion, nor seem to hear a wicked jest when you cannot reprove it.—Consider yourselves as weak fallible creatures.—Be thankful for instructions.—Review former miscarriages for your caution, and earnestly seek wisdom of God to direct all your future steps.—Beware of the reputation of a great politician.—Let integrity and uprightness preserve you.—Read over these rules once a year at least, and enrich them with the best remarks you can.

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